WESTERN RECORDER.

PRINTED UNDER THE PATRONAGE, AND FOR THE BENEFIT, OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. VIII. [THOMAS HASTINGS, Editor.] UTICA, TUESDAY, AUGUST 23, 1831. [HASTINGS & TRACY, Printers.] No. 34.

COMMUNICATIONS.

For the Western Recorder.

Mr. Editor—The great object for which we ought to *think*, *speak*, *write*, and *act*, is the glory of God, in the advancement of the Redeemer's kingdom. Comparing the present with the past, much is done to destroy the works of darkness, and support the cause of truth and righteousness. But the adversary is making every possible effort to weaken the hands and impede the progress of God's chosen instruments; and great care is necessary lest some of the professed friends of the cause of Zion should be found to lend him their aid. We all know that among the enemies of God there is a great deal of fault finding; such as complaining of hard preaching, &c. Much, both in and out of the church, is often said about "censoriousness," "harsh speaking," and "fanatical scribbling." Some things have been occasionally written and published on this subject; and I believe much that has been said within the church in this manner, has, instead of correcting real or supposed evils, contributed much to the enemy's resources. This consideration has led me to reflect upon the subject; and I have concluded to make a few extracts from the unerring standard, as specimens of sermonising.

One of the ancient preachers said—"The *ox* knoweth his owner, and the *ass* his master's crib; but *Israel* doth not know."—"Hear the word of the Lord, ye rulers of *Sodom;* give ear to the law of our God, ye people of *Gomorrah.*" Again, "*Your* hands are *full of blood.*" And again—"*Hell* hath *enlarged* herself, and opened her mouth *without measure.* Their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it." "They *err* in wisdom; they *stumble* in judgment." He charges them with saying—"We have made *lies* our refuge; and under *falsehood* have we hid ourselves." "*Your covenant* with *death* (he says) shall be disannulled, and your *agreements with hell* shall not stand." "These (says Jehovah) are a *smoke in my nose;* a fire that burneth all the day." "A *seed* of *evil doers;* children that are *corruptors.*"—(*Isaiah.*)

Another preacher said—"They be all *adulterers;* an assembly of *treacherous men;* and they bend their tongues like their bow, *for lies.*" "They proceed from *evil to evil.*" "They *deceive every one* his neighbour, and will not speak the truth. They have taught their *tongues* to speak *lies*, and *weary* themselves to commit *iniquity.*"—(*Jeremiah.*)

Another said—"So they wrap it up."—"The best of them is a *briar;* the most upright is sharper than a *thorn-hedge.*"—(*Micah.*)

Another said—"Ye say, the table of the Lord is polluted, and the fruit thereof, even his meat, is contemptible; and ye have *snuffed* at it." "Ye have said, It is vain to serve God."—(*Malachi.*)

These few quotations are a specimen of old testament preaching. All these things, and many more, equally severe, were addressed to *professors* of religion; to the *rulers*, *elders*, and *priests;* not to the heathen; not to the common people, among the Jews.

Now let us look at a few specimens from the new testament.

"Ye *serpents;* ye generation of *vipers!* how can ye escape the *damnation* of *hell?*" "Ye blind guides, which *strain* at a *gnat*, and *swallow* a camel." "Woe unto you, scribes, pharisees, hypocrites." "Ye are of your father the devil." "The child of *hell.*" "Ye *fools*, and *blind!*" "Thou, Capernaum, which art exalted unto heaven, shalt be thrust down to hell."—(*J's Christ.*)

Another preacher said—"Ye stiff-necked, and uncircumcised in heart and ears; ye do always resist the Holy Ghost. As your fathers did, so do ye." "Which of the prophets have not your fathers persecuted? And they have slain them, which shewed before of the coming of the just One; of whom *ye* have been now the *betrayers* and *murderers.*"—(*Stephen.*)

Another said—"But ye denied the holy One, and the just, and desired a *murderer* to be granted unto you; and killed the Prince of Life." Again he said—"This is the stone which was set at nought of you builders." (*Peter.*)

Another said—"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ: And no marvel; for *Satan himself* is transformed into an angel of light." "Therefore, it is no great thing, if *his ministers*, also, be transformed as the ministers of righteousness; whose *end* shall be according to their *works.*" "O, foolish Galatians, who hath *bewitched* you?" "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is *destruction;* whose god is their *belly;* who mind earthly things."—(*Paul.*)

These quotations are a mere specimen of the manner of preaching which was frequent in the days of the prophets and the apostles. But probably it will be said in reply, that these things were spoken and written by such men as were inspired and knew what they were about. Granted. If they were inspired, so much the better; for in that case, the example, so far as it is applicable, is perfect, and worthy to be followed, in every age, and by every nation.

But it will be said to modern preachers—"*You* are not inspired." True; but if we have not "the Spirit of the Lord, the spirit of love, and of a sound mind," making us "of quick understanding in the fear of the Lord;" making us spiritual; judging "all things;" if we have not "an unction from the Holy One," by which we "know all things" that belong to our office-work, we are not fit to preach, exhort, or pray; no, nor to work in the field, or the shop, or any where else, except in the service of Satan; and the same is in a measure true of all others. But it will be said, "*You* cannot search the heart." Very well; we have no need of doing it. Concerning our fellow men, Jesus has said—"By their *fruits* ye *shall know* them." Concerning "false prophets, which come in sheep's clothing, but inwardly are *ravening wolves*," he hath said—"Ye shall know them by their fruits." "Do men gather grapes of *thorns*, or figs of *thistles?*" If we do not know them, distinguish them, and judge of them, in this manner, and by these marks, we are guilty; for our King has said, "Ye shall."

But we shall be told that ministers and ordinary professors of religion should not be treated in the same manner. This is also true. The specimens which I have above cited from the two testaments, were spoken of and addressed to priests, ministers, and professors of religion. This shows how they should be treated, when they do not live in character; and surely, *false apostles*, *false ministers*, & *false professors*, are among the most wicked, most mischievous, and the most to be dreaded of mankind. "By their fruits ye shall know them." They take away the key of knowledge. They will not enter heaven themselves, nor suffer those that would. Perhaps it will be said, some of them are Christians, in a backslidden state. I reply, This is begging the question. But suppose it be true, what then? If they do not *live* like Christians, and bring forth christian *fruits*, they furnish no evidence that they are Christians, and are not entitled to be *considered* and *treated* as such. Just as long as they furnish no evidence that they are Christians, we are under no obligation to treat them as such. John says, (1 John ii, 4)—"He that saith, I know him, (that is Jesus), and keepeth not his commandments, is a liar, and the truth is not in him." I am persuaded that many such wicked wanderers would like very well to be considered *Christians*, and treated as such; but to acknowledge them as Christians, and to treet them as Christians, when they do not live as such, is to encourage them in their wickedness; it is treachery to the Lord Jesus.

"But, (says one), you must not treat a *minister* as cold and inactive, as dead, or backslidden; if you do, you will injure his influence." "So they wrap it up." But the influence of a minister, who is obviously backslidden, cold, and lifeless, is already bad—wicked—dangerous; and it ought to be broken up; the sooner the better. Yet has the thing never been known, that just such ministers have tried to injure the influence of a more faithful and successful labourer? Let those who complain of censoriousness, harsh preaching, hard speaking and writing, answer this question to conscience and to God. C.

Remarks.—Our correspondent, we presume, will readily admit that there *may be* such things as rashness, denunciation, misinterpretation of scripture precedent, &c. on either hand; though the admission, when made, it must be confessed, is continually liable to abuse. Especially is it so in seasons of spiritual sloth. If the devil can only despoil ministers of their peculiar unction, in the first onset, he will then either push them into real rashness, or detain them in the bonds of weak pusillanimity, as best suits his convenience. Either will do. Or if he can create a division on this principle, and set the two parties against each other, when both are about equally to blame, he will obtain a noble triumph. This is a sad trick of his; and he often practices it with temporary success. But nothing in the world so much troubles him, as to see the faithful ministers of God, filled with the Holy Ghost, preaching the truth with all boldness, fearless of any other consequence than that of offending their heavenly Master. Then he trembles; and well he may; for his cause is in danger. Here he will often seem, for a while, almost to abandon the field as hopeless. Yet even then, if he can stir up some of the brethren to be unduly solicitous, or fastidious, or timid, or to be irritable, or stubborn, or censorious, and then persuade them to hinder and vex the successful labourers of the vineyard, he can soon begin to retrieve his cause.

It is precisely such a state of things as this, we presume, that our correspondent has in mind. Not to be judges in any individual cases between brethren, we do not hesitate to say, that such an aspect of things as we have here alluded to, involves great guilt and high responsibility somewhere. Let the brethren pray much. Let them literally live by prayer; and let prayer be accompanied by persevering christian exertion. Professors often become lukewarm, without realising their own condition. Words would fail, to tell how much, under such circumstances, they may injure the cause of Christ. Then they will be liable to have itching ears, and to hold back the efforts of God's faithful ministers. "Woe unto them that are at ease in Zion." The prophet meant something when he made this declaration; and the passage, we fear, is not without its emphasis in many places, at the present time.

For the Western Recorder.

CHOICE OF COMPANIONS.

Among the many reasons why heaven should be sought and hell avoided, is one so obvious and so important, that *it* alone might appear sufficient to determine the course of every one who reads the bible. The society of heaven is infinitely superior to that of hell. The former is the most *select* society in the universe. The very best of the human family compose one of its circles. Let the reader cast a glance over the circle of his own acquaintance; let him suppose he were now to choose the individuals in whose society he would spend the remainder of his life; would he choose persons who are apparently in the path to hell, or those who appear most fit for heaven? Especially if the whole of either class were to be chosen, which would he prefer? Or if we look at the page of history, and observe the names of two classes, the one distinguished for worldly ambition and mere worldly honour; held in memory, perhaps, as are the plagues of Athens or Egypt; the others distinguished as the benefactors of their race; their memory shrined in the best affections of all their posterity; from which of these classes would the reader seek the companions of his eternal existence? Would he go with a Cain, or an Abel? With a Nebuchadnezzar, or Solomon? With Herod, or John the Baptist? Or if we look into modern history, would he prefer the society of Voltaire, or Martin Luther? Of Thomas Paine, or Sir Isaac Newton? In brief, would he seek the society of all who have most degraded their species, or of all who have most ennobled human nature? The choice of his future, his eternal companions, is left to each individual while his day of mercy is prolonged.

The society of heaven has for another of its circles, the select angels of God, those who have ever been deemed worthy of his constant and highest favour. Intelligences equally bright with themselves have rebelled against their Maker, and are now justly suffering the vengeance of eternal fire. They are overwhelmed with perpetual shame and contempt. They are hateful, and hate one another; the objects of aversion and horror to all good beings. Their society is offered to our choice, in competition with that of all the shining ranks, who remain pure, spotless, entranced in love, around the throne of infinite glory. The discordant notes of endless contention, the heart rending wails of unceasing woe, are offered in competition with the harmonic strains of the seraphic choir, the ever joyous anthems of praise that fill the thronged courts of heaven above.—Would the refined votary of pleasure in this world, prefer the drunken revelry and low song of the tippling-house, to the love of a prince with the concerted airs of well trained musicians? How, then, can room be found for a moment's question, when the immortal spirit is invited to the marriage supper of the Lamb, with the only alternative of descending to the ranks of the lost spirits in hell?

But the rank and eclat of any particular society depends chiefly upon its leading members. At the head of the society of heaven is the mysterious but unspeakably glorious trinity, God the Father, God the Son, and God the Holy Ghost. The whole society of heaven share their lustre. And what lustre is this? Can man esteem a courtier at St. James' as honourable, and think nothing of sitting upon the throne with a triumphant Saviour? Where then is the reason of man? Where his penetration? Why should he claim to know the difference between light and darkness? How has he learned to distinguish between glory and degradation? Is he not mistaken in all his common notions? Why imagine himself superior to the brute creation, when Jehovah himself declares—"The ox knoweth his owner, and the ass his master's crib; but Israel doth not know; my people doth not consider?"

Does it enter the thoughts of irreligious persons that they belong to the same rank in the eye of God, with the very dregs of human society? They can indeed, if in the better circumstances of human life, avoid contact with thieves, and murderers, and unclean persons; but from the judgment bar of God, all the wicked must be driven away in undistinguished shame and confusion.—The decaying corpse of the prince does not more certainly bring him to the level of the beggar in the earth, than will the endless wrath of God cover in undistinguished ruin all his foes. Let the wise man choose his company before the day of selection is past, and with not less care than marks his daily conduct for the passing scenes of earth.

C. S. A.

For the Western Recorder.

CHRISTIAN PRACTICE.—No. III.

"Who hath required this at your hand?"—Isa. i, 12.

If the views exhibited in my last number are correct, I will suppose that God should arrest the attention of all those who present such prayer, with the above solemn interrogation. And should he add, "Bring no more vain oblations," would not many hands that are now "spread forth," hang down, and a multitude of lips that now "make many prayers," be sealed in silence?

But God does say all this, and more, to every professed worshipper who approaches him in the manner supposed. I appeal, then, to Christians, that they let the truth come home to the heart, as though it were spoken directly by a voice from heaven. It matters not to me, whether I find the will of God clearly expressed in his word, in reference to the character I sustain, or whether it be conveyed to me by immediate inspiration. I hear his voice declaring, "*Thou art the man.*"

Do any here inquire—Would you stop the voice of supplication, and intercept the cloud of incense that arises before the mercy seat? I reply, I would, if such "incense is an abomination." I would diminish the number of unmeaning prayers. I would have the base coin that mingles with the circulating medium of the land, discovered, called in, and destroyed, that its place may be occupied by that which is genuine. So should the church of God desire that the *worship* from which Jehovah "hides his eyes," may be known, abandoned and abhorred; that its place may be filled, at least *in part*, with that "fervent effectual prayer of a righteous man that availeth much."

Will the reader examine his prayers by the word of truth, and discover how much of them God will not hear; how much of them has deceived his own soul; how much has dishonoured a prayer-hearing God; and to how much the searcher of hearts refers when he says, "Who hath required this at your hands." And will the reader, when he has discovered this, "put away the evil of his doings?" M.

From the New-York Observer.

THE LATE JEREMIAH EVARTS, ESQ.

In "a tribute to the memory of the late Jeremiah Evarts, Esq. delivered and published at the request of the Executive Committee of the Auxiliary Foreign Missionary Society of New-York and Brooklyn, by Rev. Dr. Spring," we find the following record of the principal incidents in the life of that excellent man:—

Mr. Evarts was born of respectable, but humble parentage, in the town of Sunderland, Vermont, on the 3d of February, 1781. At the age of ten years, he removed with his father to Georgia, in the same state, where he completed the usual English education, and entered upon the study of the Latin language. In January, 1798, he was sent to East-Guilford, in the state of Connecticut, with the view of preparing for college, under the tuition of Rev. Mr. Elliott, the minister of the place; and in October of the same year, he entered Yale college, then under the superintendence of the late President Dwight. His journal at this period, though very brief, exhibits many indications of a thinking, independent mind, that felt the responsibility of guiding and forming itself upon a high standard of excellence. His conversion took place during a remarkable outpouring of the Spirit of God upon the college, during his senior year, in the winter of 1801-2; and in the April following, he made a public profession of religion, and united himself with the church in the college. At the time his class graduated, in 1802, he united with those of his classmates who were professors of religion, in a *mutual covenant*, a copy of which has been found among his private papers, to pray for each other, to learn one another's circumstances, and to correspond with and counsel one another, in subsequent life. After leaving college, he engaged in no settled employment till April, 1803, when he became the instructor of an academy, in the town of Peacham, in his native state, and continued in this charge till near the close of March, 1804. Shortly subsequent to this, and after a short visit to his father's family, he returned to New-Haven, and entered himself as a student at law in the office of the late Judge Chauncey.—Early in the summer of 1806, he took the oath of admission to the bar, and opened an office for the practice of his profession in the city of New-Haven. In May, 1810, he removed to Boston, for the double purpose of taking the editorial charge of a literary and religious publication, and pursuing the duties of his profession. He continued in the editorial department of the Panoplist till the work was discontinued in 1820, and was himself the author of a large part of the original articles and reviews in that highly respectable work. Every one who is acquainted with the religious and ecclesiastical controversies of Massachusetts, knows with what ability that work was edited; how rapidly it rose in character and extent of circulation; and how important an agency it exerted, in stemming the tide of error, and in restoring an enlightened, scriptural, and active piety to many of the declining churches. At the third annual meeting of the American Board of Foreign Missions, Mr. Evarts was elected a member of that body, and at the same meeting, was chosen their treasurer, and a member of their executive committee. In September, 1821, he was also appointed their corresponding secretary, in which office he remained to the time of his death. In the discharge of the duties of this office, he visited the Cherokee and Choctaw nations, in 1824, and the Cherokee, Choctaw, and Chickasaw nations, again in 1826. In the duties of this office, also, he spent three or four winters in the city of Washington, during the session of Congress, where his principal object was to exert an influence in favour of the education and civilisation of the Indians, and especially their protection from oppressive legislation.

The health of Mr. Evarts had been declining for more than a year previous to his decease. During the winter of 1829-30, though feeble, and evidently needing the benefit of relaxation and a warm climate, he continued his labours at the missionary rooms till about the 1st of April, when he repaired again to the city of Washington. The debate on the Indian bill was just commencing. The excitements and labours of the months of April and May were intense; and he returned to Boston, with his health little, if at all, improved. During the summer and early part of the autumn, he was laboriously employed in preparing the annual report of the Board, publishing the speeches on the Indian bill, writing on the question, and attending to the common business at the missionary rooms. After the annual meeting of the Board, these, or similar labours, continued; and added to these, he spent a fortnight at New-Bedford, superintending the embarkation of a reinforcement to the Sandwich Islands mission. Here he was exposed to cold and storms, and exerted himself in writing and addressing public assemblies in the vicinity on the subject of missions.—He returned from New-Bedford, December 29th, much debilitated, and could labour only at intervals afterwards. He, however, wrote the memorial of the Board to Congress, in behalf of the Indians, while he was so weak, as every hour or two to be obliged to lie down to rest. He wrote, also, a number of important letters. His last letter, as corresponding secretary of the Board, was written to the missionaries in the Cherokee nation, relative to their removing, or remaining, and exposing themselves to the penalty of the laws of Georgia. The part he took in behalf of the Indians, was such as might be expected from such a man. He was early applied to, to second the effort that was about to be made to effect their removal beyond the Mississippi, but he saw no good to come from it *to them*, and he abhorred and detested the means used to secure it. He was present when the bill to effect their removal passed the House of Representatives; a bill that marks this republic faithless towards its dependents. And when the vote was passed, Mr. Evarts remarked to a member of Congress who sat near him—"My comfort is, that God governs the world, and my hope is, that when the people of the United States come to understand the subject, there will a redeeming spirit arise; for I will not believe that the nation is yet lost to truth and honour." His anxiety and labours on this question; the distress he felt in view of the violation of the good faith of the nation, and of the rights of the Cherokees; his apprehensions of the suffering which would come on the Indian tribes, and of the judgments of heaven which would visit the country for their treachery, kept his mind in a state of exhausting excitement for the last year and a half of his life; which, together with the accumulated labours which he sustained in consequence of this great effort, without doubt, sunk him to his grave.

These, with previous trials not a few, had exerted a powerful influence in the formation of a character every day becoming more meet for the rest and joy of a higher world. God had chosen him in the furnace of affliction. He possessed a maturity of personal religion, a meetness for heaven, which was the result of long moral training, and by which the Spirit of God was preparing him for an inheritance, incorruptible, undefiled, and that fadeth not away. As his strength declined, and he became entirely unable to attend to business, he seemed to possess a mind remarkably detached from earth, and to enjoy peculiar fellowship with God. He spent much time in reading Baxter's Saints' Rest, and in contemplating that "exceeding and eternal weight of glory," on which he often used to dwell with delighted interest, and for which his light affliction, which was comparatively but for a moment, was preparing him. He himself had made arrangements for a journey by land, with some hope of recovering his health, at least for a season, and with this view, attended minutely to his secular affairs. His own plan was to proceed to Washington, and endeavour to exert his influence in favour of the Indians till Congress should rise, and then go on an agency for the Board in the middle or southern states. This expectation he continued to cherish, till advised by his physician, that a voyage to a warm climate was the only probable means of restoring his health. In this he cheerfully acquiesced; and in an interview with his associates in office, with great tenderness and affection, told them to proceed in their work without reference to him. This, to his own feelings, was probably the most trying moment of his life. But he did not faint in the day of adversity. God was with him. Before his embarkation, he was, to an uncommon degree, even for him, calm, serious, and affectionate. A cheerful acquiesence in the will of God, an entire and joyful trust in him, a bidding adieu to the solicitudes of time, and a tenderness in his intercourse with his family and friends which cannot be described, and that were painfully foreboding, seemed to say that he should see them no more. And had he been assured of it, his parting from them could not have been more appropriate. He took passage for the island of Cuba, on the 15th of February, and reached Havanna, after a favourable voyage, on the 2d of March. But his health was not improved. After spending some time at Havana and Matanzas, and in the interior of the island, enjoying every advantage of climate, exercise, and kind attention of friends, he took passage for Savannah, and arrived there on the 24th of April, much exhausted by the voyage. In a few days his symptoms became alarming, and he proceeded to Charleston, where he arrived on the third day, much exhausted by disease and pain.

The closing scene at this place, has already appeared in our columns.

IRELAND AS IT ONCE WAS.

At the anniversary of the Irish Evangelical Society, May 10, Rev. Dr. Cook, of Belfast, thus remarked:—

"Before England came in contact with Ireland, the religion of Ireland was not the religion of Rome. Ireland possessed not only the form, but the spirit and power of christianity, before a missionary from Rome ever placed his foot upon her green shores. There was not an English heart which beat with sympathy for Ireland's woes, or for Ireland groaning beneath the chain of popery, that ought not also to beat at the recollection that England forged that chain, and rivetted the links of which it was composed; and had thus provided for those shackles that continued to eat into the flesh, and to harass the soul of that country, even to the present hour, while they were met to deliberate on breaking the chains asunder. As an observer of the state of that country, it was probable the meeting would expect him to state a few facts, for the purpose of shewing the manner in which the chains placed on Ireland continued to gall her, and how, when they were nearly broken asunder, they were again united. He would scrupulously take care not to utter a fact, to the truth of which he could not attest from personal observation. He had had excellent opportunities of observing the working of the system of popery in Ireland, because at one period he had lived in the immediate vicinity of the place where the scenes he was about to depict took place. Within five or six miles of where he preached the gospel for twelve years, there was what was called the holy well, and which was supposed to possess the double faculty of healing the maladies of the body, and washing away the sins of the soul. It was dedicated to St. Patrick. The well was situated in a valley between rocks, with from one hundred to one hundred and fifty tents pitched around it. The pilgrims visited the spot both by day and by night, and consisted of all classes of people. In some tents they were singing the amusing songs of the country, and drinking ardent spirits; in others, they were repeating Latin psalms, of which they knew not a word. In the side of a rock there was a road way, similar to the macadamised roads of England, and up and down that, the people doing penance went on their bare knees or bare feet, with a stone on their heads or shoulders weighing from ten to fifty pounds weight. At the close of the scene, a man denominated a friar, stood with three or four stones around him. The pilgrim was placed within the circle of stones, which was called St. Patrick's chair, and then turned round with the sun, paying the friar from halfpenny to sixpence, according to his ability."

From the Episcopal Recorder.

PRAYER MEETINGS.

It is truly cheering to hear such men as Right Rev. Bishop Moore, speak in language too plain to be misunderstood, to his clergy, in favour of religious associations; or in other words, prayer meetings. That pious relate, when residing in New-York as the rector of St. Stephen's, knew full well the benefits resulting from such exercises in his parish. How pleasing it is to see a Bishop recommending, both by precept and example, to his clergy and laity, to associate, not solely upon the Sabbath, or in the churches, but in private houses, for the purpose of uniting in fervent supplications upon the preaching of the gospel, that the Redeemer's kingdom might come, and spread its holy influence amongst all men, of all nations.

When I look at the apathy which prevails with many of the clergy in our church, I am cast down, and often dejected in hearing their sentiments concerning the efforts of laymen. Why is it so? What do they fear? Can it be any dishonour to a clergyman to have a number of zealous, discreet, and praying members in his congregation; men, who, in some good degree, feel the value of immortal souls; persons who love our Lord Jesus Christ in sincerity, and who are anxious to see his gospel blessed to the conviction and conversion of poor sinners? Suppose these individuals are in any measure useful to the people in their exhortations and prayers, can this be any just cause of complaint or disquiet to a clergyman? I said, I was often dejected, yes, hurt and mortified, to hear from the lips of one of our own church, a direct denouncement of the efforts of laymen, in religious associations. O, how injurious are such remarks, when made without any qualification. For myself I disavow all irregularity; every thing that savours of rant or fanaticism; but sober, warm hearted and fervent prayer, and timely, discreet exhortation, I think, ought to be, not simply countenanced, but approbated by every pious minister of Christ.

I rejoice to hear and read of the holy efforts, made in your state and Virginia, by the reverend clergy, as well as the laity, to cultivate religious associations, where a co-operation of the ministers and laymen, is not viewed as any way derogatory to the dignity or usefulness of the clergy. But notwithstanding there are some obstacles in our way, we hope the great Head of the Church has some rising lights, who, by their prudence and warm christian zeal, will set an example worthy the cause of their divine Master, in promoting those associations, so well calculated to unite the people to the clergy, and promote that salutary influence of the gospel of the holy and blessed Jesus. All your influences, I hope, dear sir, will, as heretofore, be directed to portray the many advantages arising from well conducted prayer meetings. Those who think slightly of these meetings, are not aware how many blessings they loose, by not uniting with their humble but zealous lay members, in holy, spiritual conversation. The exercises of the heart, in private, under the ministry—at the altar; the inward grief and trial, the joy and comfort, experienced under preaching, or at the communion; all these would often be spoken of by the brethren, with the pastor, if he should associate with them. Are such exercises, and such seasons of no moment to a pastor? A Layman of New-York.

From the New-York Observer.

NAVY CHAPLAINS.

There were two hundred applications for the chaplaincy of the Potomac! Some of these applications, probably, were the result of ill health, and a desire to see the world; some to take the very beautiful voyage which the Potomac is expected to make; others might have been in consequence of the want of acceptableness by land; and some, we

may hope, from a real desire to benefit the souls of the poor dying sailors, sought the situation. But none were successful. The Secretary of the Navy ordered every chaplain successively at each land station to repair to the Potomac, and succeeded with none except Mr. Grier, late of the Philadelphia station. They rendered reasons which were considered satisfactory by the Secretary, who is very courteous to the naval officers, and is said to be more popular than his predecessor. But the reasons given in some of these cases will for ever debar those who assign them from going to sea. And ought these gentlemen in consequence to retain their offices, which (though they may preach to a few men on shore) are in fact, with two or three exceptions, little more than sinecures? The navy is in perishing want of twenty or thirty able bodied, fervent souled chaplains, who, like other officers, will engage in sea service, when ordered so to do, and thus make themselves respected and esteemed by the government and the navy, instead of begging and grumbling, or resigning, for fear of the water, the moment they are ordered on active duty. A navy chaplain must be a self-denying man, for he is a *missionary;* must be very pious, that he may have a powerful stimulant to do good; must have a good mind and a dignified bearing, and make himself unaffectedly familiar with the officers and crew, without descending to any thing gross or improper. He must consider the sea as his element, as much as any of the ship's people, and not continually pine for the land. Of him, as of his shipmates, it must be said—

His march is on the mountain wave,
His home is on the deep.

TEMPERANCE.

From the Journal of Humanity.

NUMBER I.

The present is a time of great interest to the American churches. The preaching and ordinances of the gospel are attended by the illuminating and purifying influences of the Holy Spirit, and are the wisdom and power of God to the salvation of many souls. The number is increasing, who believe that they have passed from death unto life, by experiencing that change which the bible calls being "born of the Spirit," and declares to be essential to the kingdom of heaven. Among these are many young men, who are destined, I trust, to exert an extensive and salutary influence on the world. They will engage in various kinds of business; and would, no doubt, some of them, were it a lawful business, engage, as many professed Christians in times past have done, in the traffic in spirituous liquors. But a question has arisen, and is now agitating many minds, whether the traffic in ardent spirit as an article of luxury or diet, is inconsistent with the christian religion; whether it is a business which tends to honor God, and do good to men; and whether any man who understands the subject, can, consistently with the duty he owes to his Maker, to himself, and to his fellow men, engage or continue in it.

This question has often of late been asked and with great interest, especially by those young men who feel their obligations to do nothing which tends to the destruction of their fellow men. And it is a question, no doubt, concerning which, all, who are in any way connected with this traffic, or have any thoughts of becoming so, are bound to obtain all the light which they can, and to judge according to truth and duty. I therefore propose on this subject to make a few remarks.

Is the traffic in distilled liquors as an article of luxury or diet, consistent with the revealed will of God? And can the man, who, with all the light that Providence has thrown upon this subject, continues in this traffic, give credible evidence, while he does this, of supreme devotion to the Saviour, and to the eternal interests of man?

1. One thing is certain. The scriptures do not require a man to engage in this traffic. There is no command, expressed or implied, which makes it his duty. And no one will disobey the divine will by not doing it. Of course it is safe for a man to refrain from it. And it is his duty to refrain from it, unless the traffic tends to promote his own highest good, and that of his fellow men.

2. It is not certain that this traffic is right, from the fact that good men have, in times past, been engaged in it. Good men have, in times that are past, had a multiplicity of wives. And they could in the days of their ignorance and darkness, and they did, give evidence that they were good men. But can any man who takes this course give credible evidence that he is a good man *now?* Suppose, for the sake of argument, if you please, that there was a time when men could be instrumental in the stealing of the black man, and for the sake of gain, merely in the selling of him and his posterity into perpetual bondage, and yet could be good men, and could give credible evidence of being good men; can any man, with all the light that providence has furnished on this subject, engage in this business, or continue in it, and yet, while he does this, give credible evidence that he is a good man *now?* No good man, who rightly understands the subject, will pretend it. Of course, it is not certain, that the traffic in ardent spirits is right, from the fact that good men have, in times past, been engaged in it; or that those who continue in it with the knowledge of its nature and consequences, can while they do this, give credible evidence of being good men.

J. EDWARDS,
Gen. Agent A. T. Soc'y.

From the Albany Daily Advertiser.

Temperance Societies are established in every county in Pennsylvania, and are so well organised, as to produce the happiest results. Their influence is perceptible every where. The work of reformation among the labouring classes of society, is most conspicuous. A drunken man is looked upon in many parts of the state, as an outcast in society. Deserted by his former associates, he is compelled to quaff the bowl in solitude, and suffer himself to be pointed at by the finger of scorn, or to reform.

A report of the Georgetown Temperance Society, in Lower-Canada, states, that the annual consumption of ardent spirits, in that town and vicinity, has fallen within the short space of three years, from 8000 gallons to 300; and that all the venders have abandoned the sale except one.

The contracts now offered for the grading of the Baltimore and Ohio rail-road, include *entire abstinence from ardent spirits.*

The Mohawk and Hudson rail-road has been nearly completed, and most of the sections without strong drink. A person residing on the line during the progress of the work, could readily distinguish, by the general appearance of the labourers, where the poison was or was not dealt out.

The contracts for the materials for the Saratoga and Schenectady rail-road, were completed at Schenectady during the last week. There is one requirement on the part of the contractors which reflects great praise on the commissioners, which is, that they are strictly forbidden the use of intoxicating liquors on the whole route.—*Balston Spa Gazette.*

LAW DECISION.

In the case of Ohio vs. Wares, at the late term of the court of common pleas for Belmont county, Ohio, it was the opinion of the court, "that every tavern-keeper, or landlord, who, in a single instance, sells or gives liquor to a drunken man, knowing him to be drunk, is liable to be indicted and fined."

The coroner of Philadelphia, Mr. John Dennis, avows it as his firm belief, that the use of intoxicating liquors is the cause of a great proportion of the deaths which come under his view as coroner.

Thirty-seven individuals, licensed to retail spirits, have been fined within a year at Boston for violation of law. The fines and costs amount to about $400.

INTELLIGENCE.

From the Boston Recorder.

LETTER FROM SMYRNA.

It will be seen by the following letter to the editor of the Boston Recorder, that the plague has made its appearance in Smyrna:—

SMYRNA, *May* 25, 1831.

MY DEAR SIR—Our city has been in considerable agitation for some days past, in consequence of various rumours that the *plague* had made its appearance amongst us. To-day it seems to have amounted to certainty, and official notice has been given by the consuls, of at least one well authenticated case, which has proved fatal. We still hope not to be under the necessity of suspending our schools, and closing our doors. I have, however, followed the example of my neighbours, in laying in a stock of provisions, and arranging out door concerns. Should the very judicious precautions which have been taken by the consuls and local authorities, not prevent the spread of the disease, and there should be a general shutting up of the Franks, we think that those who have friends here, need not give themselves great anxiety on their account. The heats of summer are at hand, which almost invariably in the Levant stay the progress of this destroyer. I write in the midst of a tranquil family, who, I trust, are enabled to say with the Psalmist, and perhaps in similar circumstances, "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. I will say of the Lord, *He* is my refuge and my fortress." Under his protection, we need not be "afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day." Even though "a thousand should fall at our side, and ten thousand at our right hand, it shall not come nigh us." Or if by such a sudden messenger, he should summon the pilgrim to cross over the cold waters of death to the heavenly city, its flowery banks and golden streets would not be less welcome, than to him who is attended quietly down the river's brink by his fellow pilgrims, and conducted by the same divine hand more leisurely across.

We have no very recent accounts from the brethren in Armenia. Those in Syria at the last dates, were going on patiently in their arduous work. With Greece we have weekly intercourse. Rev. Mr. Hill, of the American episcopal church, lately made us a business visit, in which he was absent from Tinos but eight days. We have been expecting him and Mr. King with their families to spend a few weeks with us. Just now, however, both they and Mr. Robertson are at Athens, where Mr. King has already a school of more than a hundred children, and the other brethren are about opening a second. Rev. Mr. Leeves, of the British and Foreign Bible Society, is here, from Corfu, and Rev. Mr. Jetter, of the English Church Missionary Society, from Syra. The latter has decided on removing to this place as soon as he can return and bring his family. Last Sabbath he gave a very animating address to my little English and American congregation, recounting the great things which he had witnessed during several years residence in India, and from what small beginnings of Dr. Carey and his associates, the good work had gone forward. The good Lord permit us to witness in Smyrna, as hopeful changes as have taken place in Calcutta. It was in consequence of ill health, that Mr. J. was compelled to leave India, but his heart is there still.

Dr. Korck, at Syra, has had a return of bleeding at the lungs. I am concerned, also, to state, that my own family have been of late seriously unwell, though at the present time Mrs. B. is nearly recovered. Miss Reynolds is also, we trust, better, but may be necessitated for a season to try a change of air.

From Constantinople we learn, that Rev. Dr. Walsh, the former British chaplain, has again arrived. Mr. Barker continues to make favourable report of the sale of the scriptures both there and here. Rev. Mr. Lewis, my missionary brother, residing for the summer in one of the villages, is still "waiting for the early and latter rain," on the precious, yet stubborn soil of judaism. Rev. Mr. Arundell's labours in town are always partially interrupted during the summer. His Sabbath school during the winter has been attended with much interest, by English, Dutch and American children. Our own Greek school operations here, and in the vicinity, are exceedingly hopeful.

Mr. Wolff writes me from Angora, 2d of May—"I arrived here two days ago from Constantinople, on my way to Tocat, &c.; but I am now sick with a fever, in the house of the kind Greek primate. Yet I have people coming to me, to whom I preach Jesus Christ and him crucified; who, I can say, is my only consolation upon my sick bed."—If, as some suppose, this brother, always of an eccentric and independent character, exhibits symptoms of partial aberration of mind, I do feel that his *heart* is stedfast in the ways of the Lord.

From Persia we rejoice to learn, by a letter from one of them, of the arrival there of four new missionaries from Ireland. They are not connected with any new society, but like the apostles, have a general commission to preach the gospel wherever the good providence of God shall direct their path. They appear to be men of an excellent spirit, and will, I trust, shew that some peculiar advantages may result from such freedom of operations.

These different brethren whom I have named, and all others labouring to restore the primitive churches of christianity, I would earnestly commend to the prayers of your readers. Your brother in the gospel,

JOSIAH BREWER.

May 26.—*P. S.*—We hear to-day, of another death from the plague, and the alarm has become general. All the schools are in consequence suspended, and we are completing our arrangements for maintaining, if necessary, a few weeks' quarantine. We repeat again, however, do not let our friends be greatly anxious respecting us. For the tens of thousands, beggars, day labourers, shop-keepers, &c. whose means of support will for a time be cut off, and who are liable to be suddenly called away into the eternal world, we would ask the sympathies and the prayers of Christians. J. B.

Moral Darkness in Africa.—When it is recollected that the light of revelation once illuminated this populous region, it is more distressing to reflect on its present degradation, of which an instance is given in the missionary journal of the French missionary, Mr. Rolland. Having stopt with his companions in a small valley to pass the night, a man clothed in sheep skins came up, and assisted to unyoke the oxen, and kindled a fire. Mr. Rolland was at first alarmed by his appearance, but soon found that he was a poor slave, sent by his master to seek a strayed ox. He had been two days in the desert, and that day had eaten nothing, but partook with them. He was a Frenchman, a native of the isle of France, who had been in Africa thirty-four years. He was captured in a French vessel by an English frigate, and sold as a slave with nine others, captured with him. To the question, Does your master teach you to read the bible? he replied, "My master does not trouble himself with these things; he does nothing but urge us to work from morning till night." He said he knew nothing about the existence of a God, nor of Jesus Christ as the Saviour of sinners. Mr. Rolland endeavoured to instruct him, and to teach him the sinful state of man, and of redemption by Jesus Christ.—The aged man listened attentively, and seemed anxious to obtain further knowledge in the heavenly doctrine of salvation.—*Watchman.*

English Atheists.—The worst Atheists of this country, (says the New-York Observer), it is well known, are emigrants from England. Almost all of the Fanny Wright and Robert Owen school have been imported within a few years past. If our readers wish to know to what deplorable extremities these wretched creatures are disposed to go, they may read the following from one of our London papers:—

"At the Rotunda, scenes of unparralleled performances are almost nightly going on.—Mr. Taylor, the infidel, appears on a stage over which is a mimic representation of the Holy Trinity, before which he bows and continues in the attitude of prayer for several minutes; then rises and bursts into a loud laugh. The scriptures are read, and comments the most profane and licentious made upon them; and to crown all, bread and wine are brought on the stage, and this poor and wretched man comes forward and says, "I drink this in commemoration of Jesus Chrst;" and the deluded and miserable multitude exclaim, "Well done! bravo! bravo!" This is a very brief and imperfect sketch of one night's exhibition."

Established Church of England.—The London World publishes most faithfully the corrupt conduct of the English clergy. It says, that "in the city of Canterbury, an individual who assists the clergyman as parish clerk, is box keeper and distributor of bills for the theatre, and door-keeper to a catch and glee club!" This last is probably a social party, enlivened by intemperate drinking, met to sing lewd songs.

The Slave Trade.—"It would be easy to prove," says Humboldt, "that the whole archipelago of the West Indies, which now comprise scarcely 2,400,000 negroes and mulattos, (free and slaves), received, from 1670 to 1825, nearly *five millions* of Africans! In these revolting calculations on the consumption of the human species, we have not included the number of unfortunate slaves who have perished in the passage, or been thrown into the sea as damaged merchandise."—*Af. Rep.*

Five Hundred Dollars Pledged.—A friend of the American Colonisation Society, in Lexington, has pledged himself to pay $500 to the treasurer of the Society; to be paid in ten years, in regular annual instalments of $50 each; in order to aid the Board of Managers in their benevolent enterprise of African colonisation. In pursuance of this pledge, he has sent on to the treasurer $50 for this year.—*ib.*

Washington College.—The commencement of Washington college at Hartford, was celebrated on the 4th inst. The degree of A. B. was conferred on sixteen young gentlemen; that of A. M. on six. The degree of LL.D. was conferred on his excellency John S. Peters. The degree of D. D. was conferred on the Rev. Harry Croswell, Rev. Bethel Judd, and Rev. Daniel Burhans.

Tract in Cherokee.—The American Tract Society have paid $44, to defray the expense of publishing a tract in the Cherokee language; written by Rev. Mr. Worcester, missionary, with the aid of Mr. Elias Boudinot, the Cherokee editor of the *Phœnix.*

Imprisonment.—At a meeting of the Society for the improvement of Prison Discipline in London, May 30, it was stated in the annual report, that 120,000 persons were usually in confinement in the various goals of England.

On the fifth Sunday after Trinity, July 3d, the Right Rev. Dr. Onderdonk, of New-York, held an ordination in Grace church; when Benjamin D Haight, A. B. and Joseph H. Nichols, A. M. of that diocese, and William Norwood, A B. of the diocese of North-Carolina, were admitted to the order of deacons.

REVIVALS.

Camden, Oneida Co.—A meeting, protracted to several days, was in session last week at this place, the influence of which was deeply felt by the various classes of society. At the time our informant left, many had hopefully submitted to God, and chosen the Saviour for their portion.

For the Western Recorder.

Believing that the statement of God's merciful visitation is calculated to do good, you are requested to publish the following extract from the report of the second presbyterian church in *Rome,* to the Presbytery of Oneida, dated August 13, 1831:—

"This church was organised January 12, 1831. No special movement was apparent in the congregation until the three days' meeting. During the two first days of the meeting, (which was held the last of March), there was no special excitement among the impenitent. But during the closing exercises of the last day, deep solemnity reigned in the congregation, and fourteen at the close rose for prayers. In the afternoon of that day, and soon after the close of the meeting, a number of sinners were collected at the house of one of the brethren of the church, and were in deep distress. Several of the ministers remained, and the Lord was present in mighty power, and such a scene of distress has seldom been witnessed. We trust at that meeting, as many as eight or ten submitted themselves under the pressure of the Holy Ghost into the arms of the blessed Redeemer. An anxious meeting had been appointed for the evening of that day, and the room was filled with enquiring souls. The work of God continued to advance for several weeks, and as many as thirty during that time gave evidence of a saving change. Rev. Mr. Nichols, who was labouring here, left about this time, and the church was for a few weeks without a pastor. The anxious meetings were continued once a week, and attended by some of the brethren of the church, and several individuals were born into the liberty of the gospel. Among the converts twelve were members of Sabbath schools. Twenty-three have been received to the church, most of whom were the fruits of this season of refreshing.

"Rev. Jacob Helffenstein came to labour with us the first week in June, and we rejoice that God has been pleased to own and bless his faithful labours amongst us. Christians have in some measure been revived, and the Lord has manifested his readiness to carry on his work. A new impulse has been given; the anxious room for several weeks has been well filled, and God has put his seal upon the labours of his servant; and from twenty-five to thirty souls are rejoicing in the Lord, since the commencement of Mr. Helffenstein's labours.—Meetings have been established in portions of this town, out of the village, where none have heretofore been statedly held; and in some of these places the Spirit of the Lord has descended in great power, and many hardened sinners have been brought to the foot of the cross, clothed and in their right mind. A considerable number of the impenitent are under deep concern; and did Christians but feel as they should, and wrestle and agonise at the throne of mercy, they would soon be rejoicing in Jesus. We trust this good work will go forward; and we know it will, if Christians are humble and faithful as they should be. The presentation of truth, in a clear, plain, pointed and practical manner, to the heart and to the conscience of the impenitent; enforcing the claims of God upon them; their depravity; their duty immediately to repent and submit to God; their awful guilt in delaying for a single moment to submit to God's holy requirements, has been owned and blessed of God, to the conviction and conversion of many immortal souls.

"We desire to render to the Lord all the praise and glory for the display of his mercy, and would request an interest in the prayers of God's people, that this work may be extended throughout this town and vicinity, until sinners on every side shall be seen flocking to Christ as clouds and as doves to their windows."

Deposit, Delaware Co.—Extract of a letter from Rev. Mr. Hull, to the editor of the Recorder, dated Deposit, August 8, 1831:—

DEAR SIR—In my last I stated, that within two years the church in this place had sent out four branches, and that two of these branch churches were enjoying the labours of our licentiate, and something of a revival spirit.—These two churches are in this town; the one at Cook's settlement; the other at Cannonsville. The licentiate is Mr. Elias Childs. He commenced his labours about the first of March last; but saw little to encourage him until a short time previous to the meeting in this place.—Christians waked a little from their slumbers, and some sinners were converted. Many, both saints and sinners, attended the meeting in this place, and were much benefitted. At Mr. Child's earnest request, I went to Cannonsville to attend a two days' meeting, which began on Tuesday, 26th July. No other ministers were present. There was evidently a good degree of preparation on the part of the ministers, and several of the members and a little band accompanied me from Deposit, whose hearts had been broken and warmed by the five days' meeting in this place. We united our labours and prayers, in great expectation of the blessing of God; and we were not disappointed. The first day, at the close of the third service, nine rose and expressed hope that they had yielded to the claims of God. Our meeting was in a large school-house; and although the population is sparse, it would not contain the people the second day. Many were without the door, but in hearing of the word of God; and so deep and awful was the solemnity, that it appeared to many of us, that every thing must bow down under the mighty pressure of the Spirit of the Lord. And almost every thing did bow; the aged and the young; the infidel, the scoffer, the universalist, and the moralist. The greater proportion were in the strength of middle age and in the vigour of youth. Such was the pressure of truth upon the conscience, that it was thought best to suspend preaching the second service of the second day, and give ourselves entirely to prayer and conversation with the anxious. In this, also, God blessed our labours. Sinners who came into the meeting hardened and obstinate, were seen in a few hours sitting at the feet of Jesus, clothed and in their right mind. The third day we appointed a meeting for conversation and prayer with the anxious, intending to close with that meeting. But it was impossible. Petitions came from every quarter of the house, that the meeting might be continued. Some sinners came that had not been in days previous, and expressed their desire that the meeting might be continued, saying that they could not leave until they had made their peace with God. At this moment of deep interest I left them, to attend a meeting among my own people. But many of my people stayed until Saturday; and the meeting continued almost without intermission (sleeping hours excepted) until Sabbath evening. It is not two weeks since the meeting began, and there are at least eighty indulging hope that they are born of God. Twenty-eight are examined for the church, and the great work is still in progress. Let all who love the souls of men pray for the people in Cannonsville. There are but few left without hope. But the souls of these few are too precious to be lost. I ought perhaps to say, that in this place, of the fruits of the five days' meeting, forty-nine are examined for the church, and about twenty others are hoping. Three lads were hopefully converted last night. In this village there are at present not to exceed twenty-five adults without hope; and this evening we meet to offer special prayer for them.

New-Hampshire.—The last New-Hampshire Observer contains the following particulars of revivals in that state:—

At Mont-Vernon, we are informed, the good work of revival continues without diminution. In that town there are less than eight hundred inhabitants. During the attention, nearly sixty have become professed converts to the Redeemer's cause; forty of whom are males, and some of the most influential men in the town. Twenty three heads of families have erected the family altar; sixteen in all have united with the church; thirteen of whom are young men. A number more are expected to unite at the next communion.

At Bedford, the three days' meeting, holden last week, was attended with the evident presence and power of God. It commenced on Tuesday, A. M. There was preaching in the forenoon and afternoon of each day. The remainder of the time was employed in addresses, prayers and singing. There were prayer-meetings early every morning, in different districts in the town, and lectures every evening at the same place. At the close of the third day, it was calculated that between three and four hundred took the seats assigned to the anxious. Some of the *baser sort* fully exhibited the total depravity of their hearts; and even some of the *better* people thought there was rather too much religion and zeal for *them.*

We have received a letter from a friend in Haverhill, relative to the revival in that place, from which the following is an extract:—

"Haverhill has not for many years witnessed a time of such deep solemnity. Our meetings are crowded, and full of interest. The gay, the thoughtless, the scoffer and the indifferent, have aroused from their slumbering, and are inquiring "what they must do to be saved." It seems the still, small voice of God is saying, enter while there is room. About thirty are the hopeful subjects of conversion."

We are informed by a letter from a friend in East-Gilmanton, that the revival in that place continues with unabated success; and that within four weeks after the close of their four days' meeting, about eighty indulged the hope of having passed from death unto life.

Sullivan, August 1, 1831.

DEAR SIR—To the churches in New-Hampshire already reported as enjoying a season of refreshing from the presence of the Lord, that in Sullivan may now be added. In May a weekly prayer-meeting was established, for the purpose of supplicating the God of all grace to grant us the effusions of his Spirit. During the month of June a four days' meeting was held in Nelson, (an adjoining town), which was attended by a number from this place, who did not indulge hopes of being personally interested in the promises of the gospel; all of whom were, at that meeting, made to feel more sensibly their need of an interest in Christ, and have since, it is hoped, given their hearts to God. There were not, however, any strongly marked indications of a general revival until within three weeks. God of a truth is in our midst. The spirit of grace and supplication is poured down from on high upon the people of God. Sinners are awaked, convicted, and some are hopefully converted to Christ. The number of inquirers, including those who have indulged hopes, is between thirty and forty; among them are persons of all ages, from youth up to the man of grey hairs, and some are persons of influence. The progress of the work has been silent, but rapid. Providentially Rev. Nahum Osgood, an episcopal clergyman from the state of Virginia, came among us at this crisis, by whose faithful, disinterested and persevering labours, the work has been greatly promoted in his native town. The monthly distribution of tracts was commenced in June, and has been the means of exciting attention to religion. In this town the efforts of the friends of temperance have been vigorous, persevering and successful. To crown all, the contributions for foreign missions here, have this day, at the monthly concert, been greatly increased. In Nelson the good work is in progress. In some other towns in this vicinity, there are indications favourable to Zion. Indeed, strong hopes are indulged that a brighter day is rising upon the churches of our country.

Your's, with christian respect and affection,
JOB CUSHMAN.

Bozrah, Con.—Rev. J. Andrus gives, in the Connecticut Observer, an account of a revival in Bozrah. The steps preparatory were visiting from house to house; stirring up an interest for the Sabbath school, increasing its library, and thus securing an increased attendance on the ordinary ministrations of the sanctuary, the weekly prayer-meeting, &c.

"The feeling in the church, or at least in some members, gradually increased until the first of June, when we had a protracted meeting of between three and four days. The result was very happy; and a more interesting revival I never witnessed, than we have enjoyed from that time to the present. It has brought in persons of all ages, but especially those of the Sabbath school and bible class, from the age of 16 to 25, which is the greatest part of the influence of that class, in the society. Their parties are entirely changed. The work has been distinguished for stillness and solemnity. Deep feeling has been manifest. In one instance, so great was the conviction of sin and guilt, that a young man, who had long urged that all would be saved, knelt upon the floor in a little praying circle, and cried aloud for mercy, and entreated Christians to pray for him. He was soon bro't, as we humbly hope, to embrace the truth as it is in Jesus. He now warns his neighbours and others against that delusive doctrine. As to the number of hopeful subjects in this revival, we wish not to speak; none have as yet united with the church. That the protracted meeting was greatly blessed, to increase and promote the work of God among us, we have no hesitancy in saying. But I do believe the Sabbath school and prayer did more with us, to prepare the way for God's work, by his word and Spirit on the hearts of sinners. And if all the serious impressions made upon our youth in the Sabbath school, and upon their parents, by the books from the libraries, and the questions and remarks of children, could be known, would it not be found that these nurseries of the church are the best calculated to prepare the mind for a revival, of any means that have ever been adopted by the people of God?"

New-Milford, Ct.—The work of divine grace in New-Milford, has been in progress about two months. The grace of God was very signally displayed in connection with a four days' meeting attended near the commencement of the revival. In about one week from this meeting, there were seventy hopeful conversions. The work still continues with very great interest and power. There are now, as we are informed, about three hundred cases of hopeful conversion.—*Evangelist.*

Litchfield, Ct.—We learn that the revival here, which has been very extensive, still continues to be interesting.—*ib.*

Washington, Ct.—We are informed that a work of divine grace has recently commenced here, which is now in a pleasant state of progress. It is expected that a four days' meeting will be soon attended in this place.—*ib.*

New-Preston, (*Washington*), *Ct.*—In this society the Lord has also revived his work. A four days' meeting has been attended here, the influence of which has been peculiarly salutary. The work is still in progress.—*ib.*

Farmington, Ct.—We are informed that this place has for several months past, richly shared in the blessings of a revival. A four days' meeting has been attended here, which gave a fresh impulse to the work.—*ib.*

South-Farms, Litchfield, Conn.—The revival has recently commenced in this place, which is now in a pleasing state of progress. A four days meeting is soon to be attended here.—*ib.*

Warren, Ct.—We learn by a gentleman from Warren, that there is now in progress a very interesting and powerful revival in this place, which commenced about eight weeks since. The revival has been greatly promoted by a four days meeting attended there about six weeks ago. During the meeting, and immediately after its close, conversions were multiplied, and the work received a new impulse. About one hundred have become hopeful subjects of the work.—*ib.*

Kent, Ct.—A revival is now progressing here, which is increasing in interest and power. This work has also received a fresh impulse from a four days meeting attended in the place. Rising of thirty have hopefully submitted themselves to the righteousness of Christ.—*ib.*

Lyme, Ct.—We are happy to state, that the revival in the first church and society in Lyme, which we noticed a few weeks since, is still in progress, and that it received a fresh impluse from a four days meeting recently attended there.—*ib.*

Groton, Ct.—We understand that the Lord has for some time past visited the north parish in Groton with the reviving influences of his Spirit. We are also informed that a four days meeting was attended last week, in the south society of Groton, with encouraging prospects of happy results.—*ib.*

WESTERN RECORDER.

UTICA: AUGUST 23, 1831.

Doctrines.—A correspondent offers several queries touching the origin of sin, and the nature of depravity, and of man's obligation to obey the gospel. We are unwilling to open such an extensive battery all at once, in defence of, or in opposition to, any peculiar views of systematic theology. We have less and less confidence every day in the indulgence of a philosophising spirit, in reference to the fundamental doctrines. Give us the bible—the pure theology that is contained in the blessed bible. All else is like the dimness of star-light upon the ocean.

The times, no doubt, call for the clear, pointed and forcible exhibition of the doctrines of the cross. The multitudes that have recently been brought out of darkness into light, through the length and breadth of the land, need special instruction. They ought to be well indoctrinated; and there is no time to be lost in doing it. They ought, also, to be furnished with weapons for the defence of truth, against the attacks of its enemies. This is a point of great importance. Nevertheless, it is obvious to perceive, that these persons cannot all be manufactured into philosophers. The attempt would be preposterous in the extreme. At the same time, the cardinal truths of the bible are few and simple; and these may easily be brought down to the level of the lowest capacity; while men who would always be philosophising, may be forever learning, without coming to the knowledge of the truth.

The proof that the bible is given by inspiration, for example, is easily made out; and the evidence of man's utter depravity is written upon every page of that book. That men are condemned *only* for their own sins; that these are transgressions of law, either revealed or written upon the heart, which deserve everlasting destruction from the presence of the Lord; that salvation is wholly of grace, through Jesus Christ, by the operations of the Holy Spirit, upon agents who are yet perfectly free and active, and therefore perfectly accountable; that God, in requiring repentance, does not demand of us a thing which in its own nature is impracticable; that in the economy of grace, he has

mercy on whom he will have mercy, and leaves others to effect their own purpose of self-destruction, without even in the least degree infringing upon their freedom of purpose: These, and a few other points, clearly revealed in the bible, ought to be stated clearly, and in their proper connections and bearings, and accompanied with ample proofs and familiar illustrations, as well as with bible examples and inferences and motives.

All this is easy; but to apply the dress of human philosophy, the technicalities of human learning and human invention, is quite another matter. The doctrines thus treated, may still retain much of their primitive simplicity, it is true, to almost any given number of minds that have been drilled alike in the same school of philosophy. Yet, as the schools are always imperfect, and always differing among themselves, we think it desirable that they should keep their polemical disputes within their own proper limits, and not be offering them as ordinary food for the sustenance of the simple-hearted and the uninformed, many of whom are as yet but babes in Christ, as well as infants in intellectual culture.

The present is a period when human science, descending from her false elevation, is laying aside her technical redundances, and engaging in the humble, but not less useful work, of simplification. Still she is far, very far, from infallible; and theology, therefore, while she should proft by her wise example, must beware of trusting to her *safe-conduct*, in any thing not clearly revealed in the scriptures. Again we say, let us have bible doctrines, precepts and motives, and bible inferences. Now is the time, if ever, when we ought to adhere tenaciously to the bible.

Protracted Meetings.—Some one in the neighbourhood of Cincinnati, it seems, has been publishing strictures on protracted or camp meetings, (as they are there called), in the columns of a distant periodical, the Southern Religious Intelligencer. The Cincinnati editor just reminds the writer, that "fault-finding is a business that requires but a small amount of capital;" and advises him "to visit such a meeting, and give the subject a thorough investigation."

In reference to the allegation that such meetings are *human "devices,"* and things "emphatically new," not to say "*new measures,*" he offers the following pertinent inquiries, which it might be well for such objectors to answer:—

"Where did ministers obtain a divine warrant for assembling in "meeting-houses?" The early Christians met any where, in the market place, in the grove, in the chamber, in the cellar; and no one then talked about human "devices," because they did not always assemble in meeting-houses made of substantial stones and brick, and adorned with a steeple. Meeting-houses are comparatively modern things. The patriarchs and prophets worshipped God in tents, in groves, and on the mountain's top.—Our Saviour preached in the plain, on the hill side, and in the desert place. Was it a human device for Paul to preach on the top of Mars hill?"

Progress of Religion.—The almost unparalleled out-pourings of the Spirit, that have been witnessed of late, have gladdened thousands of hearts, that are alive to the interests of the Redeemer's kingdom. But the increase of population in our country, far outstrips the progress of the gospel; a fact that calls for deep, trembling solicitude among the prayerful and the active labourers. The Boston Recorder remarks on the subject as follows:—

"The number of apparent conversions to God in the United States, within a few months, is every where spoken of as wonderful; and it is wonderful. The Secretary of the American Education Society has estimated it at 50,000 in six months. But let us not forget that our population is increasing at the rate of more than a *thousand a day;* being to the estimated number of conversions about as 183 to 50! As many, then, are added to our population in *fifty days*, as to our churches, even in this wonderful time, in *six months*. Again; more than 130,000 persons sink into the grave in the United States every six months; the conquests of death being more numerous than those of truth, in the proportion of 13 to 5!

"If such be the case even now, in this time of extraordinary favour from heaven, how must it be, if Christians shall grow cold and forgetful of prayer?"

Another Complaint.—It appears by the papers, that the Cincinnati presbytery, that have recently ordained Mr. Amos Blanchard as an evangelist, are divided in sentiment, much as was the Philadelphia presbytery, in the case of Rev. Mr. Barnes, and that a complaint from the minority will be carried up to the synod.—"The principal speakers in opposition to" Mr. B.'s ordination, were "Drs. Wilson, Gaines, Robbins," &c. and in favour, Messrs. Gallaher, Burgess, Cushman, &c. &c. We were in hopes that difficulties of this nature would not appear again so soon. But it would not be very wonderful, if, amid these stirring times, the whole battle about *physical* depravity should have to be fought over again. Common sense must ultimately triumph.

"*In earing-time and in harvest thou shalt rest.*" Some of the professors of religion at the west, as appears by the Rochester Observer, have forgotten that the bible contains this *special* injunction relative to the sanctification of the Sabbath. We recollect the time, when, even in *Oneida* county, there was equal forgetfulness, and when harvesting on the Sabbath, particularly in wet seasons, was extensively regarded by Christians as "work of necessity and mercy." How strange that any should quote the catechism in contradiction to the bible!

The remarks of "Pestalozzi," on the subject of elementary instruction, ought not to be lightly regarded. Especially, at this period of the church, when the Redeemer is enlisting so many youth of both sexes into his service, it becomes every one to inquire what the Lord would have him to do. He acknowledges no supernumeraries. There is work in abundance for all. Souls are dying. Pious teachers are beginning to go forth among them. The Lord blesses their efforts, and no doubt will continue to bless them abundantly. The whole valley of the Mississippi is before us. Who will go?

In reference to this general object, we are authorised to state, that Rev. Mr. Strong, Messrs. Avery and G. S. Wilson, of Clinton, have been appointed a committee of correspondence.

The General Association of New-Hampshire, as we learn from the Concord Observer, will commence their annual meeting at that place, on Tuesday the 6th of September.

Posthumous Works of Robert Hall.—It seems by the New-York Observer, that these have been sold to one of the English publishers, for £4,000. These works are to be edited by Dr. Olinthus Gregory; and the memoir is drawn up by Sir James M'Intosh, for the benefit of the family.

A protracted meeting will be holden at the Broad-street baptist meeting-house, in this village, to commence on Thursday of the present week. Clergymen from abroad are expected to attend.

A four days' meeting will be held at Parishville, St. Lawrence county, on Monday the 29th inst. Ministers and christian brethren from a distance will confer a favour by attending it.

The commencement at Hamilton College, takes place to-morrow, in the village of Clinton.

The subject of the following communication is one of no small moment. We hope it will receive due attention. Some addresses are expected by gentlemen from abroad:—

For the Western Recorder.

NOTICE TO THE FRIENDS OF EDUCATION.

In Utica and Oneida County.

The Oneida County Lyceum will hold its annual meeting at the court-house, in Utica, on Thursday next, at 11 o'clock, A. M.

The citizens of Utica and Oneida county are called upon, by considerations of duty to themselves, to their children, to the cause of education, and to their country, to do something on this occasion, to promote the common good.—The evils of our existing systems of education, we all deplore, and all agree that a remedy of some description can be applied. Let us, then, fellow-citizens, come together, and like LIBERAL MEN, "devise liberal things." Here is common ground. Sectarian animosities and party feuds give place to nobler subjects; and all can harmoniously join, in mutual counsel and co-operation.

A primary object of the Lyceum is to promote the improvement of COMMON EDUCATION. In this subject all are interested; the aged and the young; the rich and the poor; the learned and the unlearned; and every individual has something to do. ONEIDA "*expects every man to do his duty.*" Several gentlemen will deliver addresses on scientific and practical subjects, interesting alike to teachers and learners, to the friends of knowledge, and the public generally.

☞ LADIES are invited to attend in the *evening*.

For the Western Recorder.

ARE NOT COMMON SCHOOL TEACHERS NEEDED AT THE WEST?

I proceed to give a few more facts in relation to the state of education at the West. My facts are chiefly gathered from Kentucky, where, I believe, it will not be denied, the cause is at least as prosperous as in any of the western states. Facts only are wanting to set the subject in its proper light.

In TEN counties, the number of children attending school, compared with the whole number between the ages of five and fifteen, is as ONE TO TWENTY FIVE!

In TEN counties, where the *greatest* numbers attend, the proportion is as 100 to 325.

In one county, of 893 children of the above age, there is *not a single school!*

I have before me a report made to the Legislature of Kentucky, a year or two since, by Rev. B. O. PEERS, of Lexington, which gives a fair and full view of the subject. Mr. P. was appointed by the Legislature, to visit the eastern states, to examine their systems of common education, and to report such a plan as in his view would be proper to adopt in the state of Kentucky. In the execution of this appointment, he visited Virginia, Maryland, Pennsylvania, New-Jersey, New York, Ohio, and all the New-England states, for the purpose of examining their systems, and gathering the fruits of their experience. His report is an able document, setting forth the defects and advantages of the systems pursued in the several states; and as the observations of an intelligent stranger, they are deserving of special regard.

After giving an account of the systems pursued in the several states above mentioned, he concludes with deducing the following inferences from their experience:—

1. That it is important that popular education be taken under legislative patronage.

2. That the division of our counties into school districts is absolutely essential.

3. The experience of New-York and Connecticut united, strongly dissuades from the attempt to create an immense fund.

4. That nothing whatever can be achieved by legislation, unless the people be previously or simultaneously interested.

5. There is no suggestion of New-England and New-York experience, which comes to us more strongly recommended, than that the efforts of a state to multiply, be accompanied by efforts to improve its schools.

6. That it is impolitic to aim at excessive economy in education.

7. That nothing be left undone, to make the public elementary schools the very best that can be furnished.

8. That local interest and neighbourhood effort be relied on as much as possible, in procuring and expending funds, and superintending the interests of the schools.

Finally, as an incipient step, we are urged by example, to acquire a complete knowledge of our wants.

The publication of this report by the Legislature, together with other measures in progress, have excited an extensive interest in the cause of education, and made an increasing demand for well qualified teachers. My object in throwing these facts before the public, is to let it be known to young and enterprising persons, whose hearts are burning with zeal to serve their country in the cause of education and religion, *how and where they may find a field whitening to the harvest.*

Let a person possessed of the requisite qualifications go to the west, in the capacity of a common school teacher, and a field of usefulness is opened before him. By establishing Sabbath schools and bible classes; by diffusing a moral and religious influence over society, and by training the young to habits of virtue and religion, he may exert an influence next to the minister of the gospel, in blessing his day and generation. PESTALOZZI.

For the Western Recorder.

MR. HASTINGS—Great effort has been made by the enemies of Sabbath schools, both by personal exertions and by aid of the press, to excite suspicion, & arm the public mind with opposition to the objects and operations of the American Sunday School Union. These efforts have so far succeeded in some neighbourhoods, that an attempt to organise a Sabbath school is at once construed into a scheme to filch money from the people, or to promote the objects of bigotry and priestcraft. Not unfrequently the American Sunday School Union is charged with a wicked and traitorous conspiracy to destroy the liberties of the nation. As these unfounded and malignant charges tend to excite the suspicions of many honest persons, who are not acquainted with the specific design and operations of the American Sunday School Union, you will confer a favour on the cause, by publishing the following statement of facts from the Sunday School Journal:—

Object and Terms of Instruction.

The professed design of the American Sunday School Union, is to establish a Sunday school wherever there is a population.

The board of managers or directors embraces the following denominations of Christians: Baptists, Episcopalians, Methodists, Presbyterians, Moravians, Dutch Reformed, Congregationalists, Lutherans, German Reformed, and Friends.

The constitution provides that the officers and managers shall be *laymen*.

The mechanical work of the Society, paper-making, stereotyping, engraving, printing, binding, &c. is all done by contract. The Society owns neither types, presses, or tools of trade, and is only responsible for using the best endeavours to get its work done well, and at a fair price.

All the time and services of the Board of Managers are bestowed gratuitously. The Corresponding Secretary, and the editor of the Society's publications, are the only officers of the Society who receive any emolument of any kind.

All the books of the Society are published under the direction of a committee, consisting of eight members, from at least four different denominations of Christians, and not more than two members from any one denomination; and no book can be published to which any member of the committee shall object.

The schools are designed to instruct all who are willing to learn in them—old and young, high and low, rich and poor.

The *course of instruction* is, reading, understanding, believing and obeying the bible.

The terms are, willingness to attend and to learn. ☞ There are no charges of any kind.

A circulating library is attached to most of the schools, composed of books of moral and religious character, and suitable for children's reading. We are responsible only for the character of such as have "Revised by the committee of publication," and the imprint, "American Sunday School Union," on the title page. These books are circulated by the children through the families to which they belong; and thus every person, so disposed, may examine them for himself. ☞ The use of the library is gratuitous. To avoid every interference with denominational opinions and local prejudices, every school is left to its own choice as to the mode of organisation; as to the connection of itself with any society or union; and if any, with what one, and as to the mode of instruction which shall be pursued.

For the Western Recorder.

The Board of Commissioners of the Theological Seminary at Auburn met last week. Rev. D. C. Lansing, D. D. was chosen President: Rev. Timothy Stow, Clerk, and Rev. Mr. Day, Assistant Clerk. The business of the session was transacted with much harmony. Dr. Skinner, of Philadelphia, was unanimously chosen to fill the professorship of sacred rhetoric. The appointment is an exceedingly judicious one, and his acceptance of it is strongly required by the best interests of the institution. The commencement exercises were very respectable, and the examining committees reported the examination to have been well sustained.

THE VERSE-A-DAY SYSTEM.

JOHN XVI.

Tuesday, August 23.—16. A little while, and ye shall not see me; and again, a little while, and ye shall see me; because I go to the Father.

Wednesday, August 24.—17. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me; and again, a little while and ye shall see me; and, Because I go to the Father?

Thursday, August 25.—18. They said, therefore, What is this that he saith, A little while? We cannot tell what he saith.

Friday, August 26.—19. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me; and again, a little while, and ye shall see me?

Saturday, August 27.—20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

Sunday, August 28.—21. A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

Monday, August 29.—22. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

Tuesday, August 30.—23. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

POLITICAL.

FOREIGN.

One Day later from England.—The Boston Centinel, of Friday, says, "We have received via Halifax, the Falmouth Packet (English paper) of July 9, the latest English paper received. It gives some details respecting the counter revolution projected in France by the Dutchess of Berri, in favour of her son. On a pretence of going to Italy, she proceeded to Switzerland, in company with Gen. Bourmont and his four sons, and is preparing to operate thence upon France. She is prepared with immense numbers of printed proclamations, which are to be circulated in France, and particularly in La Vendee, in favour of her son, under the title of Henry V. She appropriated 1,250,000 francs, to be coined into five franc pieces and other French coin, bearing the impression of the head of her son, and the words "Henry V. Roi de France." It is expected that she will raise the standard immediately, and try the fortunes of this last hope of the exiled family.

Progress of Liberal Principles.—The King of Sweden has granted to free people of colour in St. Bartholomew's, the right of be ingeligible for members of the council and of the courts of justice, if twenty-one years of age, natives or naturalised, with a burgher's brief, or in possession of landed property, or embarked in an industrious employment. He declares, that "no legal exclusion whatever is attached to the condition of our free subjects, of whatever class they are;" and that "in public documents, no qualification distinctive of persons hitherto designated as free people of colour, will be used. The royal council at St. Bartholomew's have ordained, that the fines will be tripled, which have been laid on white persons, for injuring or insulting those "heretofore called free persons of colour," if it appears that the quarrel arose from "difference of colour or extraction."

DOMESTIC.

The Cabinet.—Mr. McLane and Gov. Cass have arrived at Washington, and entered upon the duties of their respective offices. The new cabinet, therefore, is complete, viz:—

Mr. Livingston, Secretary of State.
.. M'Lane, Secretary of the Treasury.
.. Cass, Secretary of War.
.. Woodbury, Secretary of the Navy.
.. Taney, Attorney General.
.. Barry, Post-Master-General.

Treaty with France.—The important news received at New-York, a few days since, of the conclusion of a treaty with France, seemed at first doubted by many of the parties interested. We learn, however, from a source entitled to full credit, that a treaty has been concluded with the French government by Mr. Rives, providing for the payment, to our injured fellow-citizens, of about five millions of dollars.—*U. S. Gazette.*

Mohawk Rail Road.—The travel on the rail-road amounts to between three and four hundred persons per day, and is as yet only *commenced*. The income of this company, from present appearances, will be about $140,000 a year, for passengers only, and the stock, instead of being worth 70 per cent in advance, will be worth 6 or 700 per cent. At the termination of the road on the hill, a most lively scene is now to be witnessed.—*Alb. D. Adv.*

Another Rail-Road.—At a late meeting of the Albany and Schenectady turnpike company, it was resolved to construct a rail road on or near the site of the present turnpike, with all possible despatch. We understand it is intended to make a double track, with a macadamised road between, twenty feet wide.—*Schenectady Cabinet.*

Great Western Rail-Road—We are happy to learn, that DeWitt Clinton, Esq. has received instructions from the engineer department at Washington, to examine the route of a contemplated rail-road from the Hudson river to the Ohio canal. The distance is 500 miles.—*N. Y. Gazette.*

Spontaneous Combustion.—Two manufacturing establishments in Plainfield in this county, have been seriously endangered, within a few weeks, from spontaneous combustion between wool and oil. In one instance, at Hamlen and Bates' manufactory, two hundred pounds of wool were prepared with the usual quantity of oil, before carding, and thrown into a heap just at evening. At an early hour next morning, and upon examination, the wool was found ignited, and the floor to a consiberable extent on fire. The other instance occurred a few days afterwards, at Warner & Whiton's establishment. A quantity was oiled as in the above instance, and examination having been made a few hours afterwards, it was found in an inflammable condition, and would soon have been ignited. The experiment was afterwards made with other wool, and the same result followed. There is mystery here, however, not easily resolved.—Wool is usually prepared with common lamp oil, as in this instance, and combustion rarely follows; while with this particular oil, three successive instances were known of its igniting. Now to what particular qualities of the oil may this dangerous principle be attributed? It is well worthy the investigation of those who understand its peculiar properties; certainly important to manufacturers.—*Northampton Courier.*

Murder.—Capt. Hilburn, of the brig Mary, bound for Cuba, while near the breakwater house, Cape Henlopen, on the 10th inst. was stabbed by a sailor named Robert Morris, and he died immediately. Morris had refused to do some duty, and the captain followed him below to enforce his command, when the fatal deed was done. Morris having been questioned as to the cause of this unhappy affair, answered emphatically, *rum!!*

Cholera Morbus.—The surgeon of the French frigate, the Arethusa, while lying at New-York, twelve years ago, transmitted for publication, the following remarkable cures:—

"During our stay at Annapolis, a great many of the crew of the above named frigate were attacked with the cholera morbus, which was quickly put a stop to by the use of rice water, very strong, with much sugar, and a little laudanum in it, drank plentifully. Out of 140 sick only one died."

Accident.—Mr. Alexander Robinson, from Scotland, a respectable and industrious man, engaged in the cotton bagging establishment in this village, on Thursday last, accidently had his right hand caught in the picking machine, and the whole of his arm almost entirely torn to pieces as far up as the elbow joint. It was amputated just above the elbow.—*Sandy-Hill Herald.*

Foreign Paupers.—We have before us, a copy of a printed circular of one of the parish committees in England, offering the sum of *fourteen* pounds to every man having a wife and children, and three pounds to each single man, who will take passage at Liverpool, for the United States. The money to be paid as soon as the parties get on board at Liverpool, and every expense of conveyance and provisions paid by the committee, from the time of the emigrants leaving England, till they shall be landed at New-York.—*Salem Reg.*

The cotton factory at Lisbon, Conn. belonging to Mr. Nathan Sears, took fire on Saturday morning, 30th ult. from friction in some part of the machinery, and was entirely consumed. The establishment was valued at from $13,000 to $15,000, no part of which was insured.

Mr. Van Buren, accompanied by Mr. Vail, as secretary of legation, and two sons, sailed from New-York, on Tuesday last, in the packet ship President, for Liverpool.

A Windfall.—The New-York Gazette says, "We understand that a respectable mechanic, now residing in this city, received a letter from London, by the packet ship Corinthian, on Saturday last, announcing the fact, that he had fallen heir to a title and estate worth 80,000*l*. The subject of this paragraph is, as we learn, a very respectable and pious man, of the methodist persuasion."

Monticello, the celebrated seat of Thomas Jefferson, with five hundred acres of land, was recently sold at auction, for $7000.

For the Western Recorder.

MEETING OF THE MERCHANTS OF THE VILLAGE OF UTICA.

At a meeting of the merchants of the village of Utica, held at the Oneida Temperance House, on Friday evening, August 12, to take into consideration the combination on behalf of a portion of the jobbing merchants of the city of New-York, to restrict the sales at auction, and by the importers, to packages only: EBENEZER B. SHEARMAN, Esq. was appointed chairman; and HORACE BUTLER, Esq. (of the house of Devereux, Butler & Co.) was appointed secretary.

After the meeting was duly organised, it was resolved, that a committee of three should be appointed by the chairman, to report resolutions expressive of the sense of this meeting, upon the subject under consideration; Whereupon, Theodore S. Gold, Spencer Kellogg, and Robert Shearman, were appointed said committee. The committee having retired for consultation, returned and reported the following preamble and resolutions, which were unanimously adopted:—

Whereas a number of the jobbing merchants of the city of New-York have entered into a combination, covenanting with each other not to purchase from any auction or importing house other than those that sell by the package *only:* Therefore,

Resolved, That in the opinion of this meeting, the combination formed in the city of New-York, by a portion of the jobbers, for the purpose of preventing sales of dry goods at auction, except by the package, is hurtful to the growth and prosperity of the city, prejudicial to the interests of the community, and especially hostile to those of the country merchants.

Resolved, That in the opinion of this meeting, the attempt on the part of the jobbers to dictate the conditions and terms under which the business of another class of venders shall be conducted, is an undue and unwarrantable assumption on their part, destructive of that free spirit of competition which should prevail in trade for the benefit of the rest of the community, and discloses a selfish and monopolising ambition, disreputable in itself, and offensive to the rights and interests of other branches of the trade.

Resolved, That we will oppose, by every fair means, the object of this combination, by sustaining with our influence and patronage those auctioneers who refuse to accede to their demands, and those jobbers who have not entered into the combination, and by withdrawing, as far as our business arrangements will permit, our trade from those jobbers who are parties to this combination.

Resolved, That the country merchants be requested to oppose this combination of the city against the country, by holding public meetings, entering into similar engagements, and forwarding their resolutions to the presses of the Courier & Enquirer, and Journal of Commerce, for publication.

Resolved, That a committee be appointed on behalf of the merchants of this village, to correspond with those of other towns, to concert a system of measures in opposition to this combination; and that the said committee be instructed to obtain the names of the jobbers who signed the original articles of combination, and cause the same to be published in the principal country papers in the state.

Resolved, That a committee be appointed to superintend the publication of the proceedings of this meeting, and that the same be published in the Courier & Enquirer, Journal of Commerce, and American, of the city of New-York, and in the Albany Argus and Albany Daily Advertiser, and also in the papers of the principal towns of the states.

THEODORE S. GOLD, SAMUEL THOMSON, C. R. DOOLITTLE, E. B. SHEARMAN, JOHN CAMP, } *Corresponding Committee.*
ROBERT SHEARMAN, DAN'L CLEAVELAND, JAMES SAYRE, } *Publishing Committee.*

Resolved, That the proceedings be signed by the chairman and secretary, and published in the several Utica papers; and that the meeting adjourn. E. B. SHEARMAN, *Chairman*.
HORACE BUTLER, *Secretary*.
Utica, August 12, 1831.

ONEIDA INSTITUTE.

The friends and patrons of this institution are invited to attend the annual examination, at the Institute, on Monday and Tuesday the 29th and 30th inst.; and the anniversary speaking in the Presbyterian Church, on Wednesday the 31st inst.; commencing at 10 o'clock, A. M.
Whitesborough, August 16, 1831.

SYNOD OF UTICA.

The Synod of Utica will meet at Potsdam, St. Lawrence county, the second Thursday of September next, at 7 o'clock, P. M.
Attest. N. COE, *Stated Clerk*.

MARRIED,

In Augusta, on the 15th inst. by Rev. Mr. Waters, Mr. *Harris Clement*, merchant, of Clarkson, to Miss *Clarissa T. Pond*, daughter of Dea. Pond, of the former place.

In Princeton, N. J. on the 4th inst. by Rev. Isaac Van Doren, of Brooklyn, Mr. *John Van Doren*, merchant, of the former place, to Miss *Huldah Loomis*, of Lowville, N. Y.

DEATHS.

In Windsor, Broome co. N. Y. on the 10th inst. after a severe illness of two weeks, Mr. *Amos H. Sleeper*, about 25 years of age. Mr. Sleeper was a member of the presbyterian church; a young men of talents, and of eminent piety; bidding fair to be extensively useful in the Redeemer's kingdom. Since his conversion in the spring of 1830, he has been marked by his brethren and acquaintances, as an extraordinary exemplification of the power of divine grace upon the heart. His growth towards perfection, and manhood in Christ, has been visible and rapid. His love of truth, especially of the distinguishing doctrines of divine grace, was strong and ardent. His interest for the kingdom and honour of Christ, and his desires after the welfare of souls, were deep and abiding. His example in the walks of life was such as should provoke every pious youth to emulation. His most intimate friends and acquaintances were not *surprised*, though greatly afflicted, when the message of heaven came to call him home. The place which he held among his brethren and sisters, and dependent parents, was such as to render his death a very afflicting stroke to them. Surely "clouds and darkness" envelope the dispensation; but the surviving friends agree in saying, and it is hoped from the heart, "righteousness and judgment" are at the foundation of it. The same faith and hope that made him useful and happy in health, sustained him in sickness, and caused him to triumph over the sting of death.

"New-England papers" are requested to notice the above, for the benefit of the friends of the deceased.

A few weeks since, on his homeward bound passage from the coast of Brazil, Mr. *Charles E. Mosely*, aged 25, son of Mr. Charles Mosely, of Ann-Arbour, Michigan, and late of Whitesborough, N. Y.

In Burlington, Otsego co. on the 2d inst. of the cholera morbus, *Lavinia Eliza*, only daughter of Capt. Silas Maynard, aged 19 months.

At Braintree, Luzerne co. Pa. on the 4th inst. of the typhus fever, in the triumphs of christian faith, Mrs. *Electa S. Grant*, wife of Dr. Asahel Grant, formerly of Torrington, in Connecticut.

Drowned, in the Ohio river, near Lawrenceburg, *Hugh Peters*, Esq. attorney at law, son of the Hon. John T. Peters, of Hartford, Con. Mr. Peters graduated at Yale college in 1826, and was admitted to the bar in 1828. He subsequently removed to Cincinnati, Ohio, and entered upon the practice of law. His practice had already become extensive, and his prospects of success and eminence in his profession were bright and flattering, when he was suddenly cut down.

New Agent for the Recorder.
Nathan Stanley, LaFayette, Onondaga County.

List of Letters received at the office of the Western Recorder, during the last week.
J. Potter, R. G. Williams, E. Higgins, T. R. Benedict, J. McChaisey, E. W. Clarke, received week before last.

MATTRESSES.

THE Subscriber has just received, and will keep for sale, at his *Carpet Warehouse*, a constant supply of pure Curled Hair MATTRESSES, warranted of the first quality. ROBERT SHEARMAN,
Utica, Aug. 23, 1831. (34w6) 62, Genesee st.

WHITESBORO' ACADEMY.

THE Trustees of the Whitesboro' Academy would give notice, that the fall term of that institution will commence on Wednesday the 7th of September, under the care of Mr. BLODGET, as Principal. The school comprises a male, a female, and a juvenile department. The male department will be under the immediate instruction of the Principal, and in the other departments experienced and well qualified teachers have been engaged; and it is confidently believed that few academies in this vicinity will furnish greater facilities for the attainment of a thorough education. The Academy has been recently repaired, and is now in good order. Particular attention will be paid to the preparation of young men for the business of teaching. The terms of tuition in the male and female departments will be: For common English studies, three dollars per quarter; for higher branches, four dollars; for Latin, Greek and French languages, five dollars. In the juvenile department, tuition from $1.75 to $2.50 per quarter. No scholar received for less than a term. Tuition payable in advance.
By order of the Trustees. L. BERRY, *Clerk*.
August 23, 1831. 34

COLD PREVENTIVES.

SHIRTS and DRAWERS, of worsted, cotton, and lambs' wool, may be had at the Clothing Store of O. MANCHESTER, 94, Genesee st.
August 16, 1831. 33

STOCKS, COLLARS, & SUSPENDERS, in a great variety: Also, CRAVAT STIFFENERS, a new article: For sale, by
August 16, 1831. (33) O. MANCHESTER.

A MILLER WANTED,

TO take charge of one of the first grist-mills in Chenango county. One of industrious habits, single or with a small family, who is a finished workman, may find employment, by applying immediately to L. & A. JEWELL.
Guilford, N. Y. August 15, 1831. 33w3*

NEW MANUAL OF CHEMISTRY.

A MANUAL of Chemistry, containing a condensed view of the present state of the science, with copious references to more extensive treatises, original papers, &c.; intended as a text-book for medical schools, colleges, and academies: By Lewis C. Beck, professor in Rutgers' College, New-Jersey, and in the Academy of Medicine, Vermont, &c: Just received and for sale,
August 16, 1831. By HASTINGS & TRACY.

SELLING OFF AT COST.

THE Subscriber, intending to relinquish the Dry Goods Business, offers his whole Stock *at Cost*.
31w3 AUGUSTUS PEASE,
Utica, August 2, 1831. No. 39, Genesee st.

FISH.

100 bbls. & half bbls. Shad and Mackarel, 150 qtls. Cod and Scale Fish, Just received and for sale by PARKER & HASTINGS.
Utica, August 2, 1831. 31w4

LEGHORN HATS,

OF superior quality and colour, just receivsd, and will be sold *very cheap*, by the case, dozen, or single, at No. 54, Genesee street, by
August 2, 1831. (31) BARTON & BUTLER.

GRAND CABINET ORGAN.

THE Subscriber has for sale, a very superior Instrument of the above description. It is very richly finished, and of extremely fine tone, and will be sold low. The opportunity of purchasing such an Instrument cannot be expected to occur very often in this country. GEORGE DUTTON.
July 12, 1831. 28

FRENCH MUSLINS, (the latest style of patterns), and Figured Mandarins, for ladies' summer dresses, just received at No. 64, Genesee street, by
July 5, 1831. BARTON & BUTLER.

GROSSE COTE, Black Silk Lustrings, and coloured Gros de Naps, may be found at BARTON & BUTLER's,
July 5, 1831. No. 54, Genesee st.

SHELL COMBS, Bead Bags and Purses, offered cheap, at BARTON & BUTLER's
July 5, 1831. No. 54, Genesee st.

LADIES' and Misses' Open Work'd COTTON HOSE, just received at No. 54, Genesee st. by
July 5, 1831. (27) BARTON & BUTLER.

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather HIDES; and New-Orleans, Patna, and dry and salted Calcutta UPPERS: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools*, which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,
Utica, June 14, 1831. (24) No. 14, Genesee st.

SPIRITUAL SONGS.

THIS day published, by Hastings & Tracy, and W. Williams, Utica; Collins & Hannay, White, Gallagher & White, J. P. Haven, and Henry C. Sleight, New-York; Towar and J. & D. M. Hogan, Philadelphia; and Richardson, Lord & Holbrook, Boston:—

"Spiritual Songs for Social Worship; adapted to the use of families and private circles in seasons of revival, to missionary meetings, to the monthly concert, and to other occasions of special interest. The words and music arranged by Thomas Hastings, of Utica, and Lowell Mason, of Boston." Price 12 1-2 cents.
June 21, 1831.

Just published and for sale, at the Bookstore of HASTINGS & TRACY, a new work, entitled—

PRAYER, considered experimentally and practically, in reference to the existing state of the churches, and of the world. "The effectual fervent prayer of a righteous man availeth much." Price 50 cents. *Utica, June* 14, 1831.

POETRY AND MUSIC.

From the Ladies' Magazine.

THE LITTLE FOOT.

My boy, as gently on my breast,
From infant sports thou sink'st to rest,
And on mine hand I feel thee put,
In playful dreams thy little foot,
The thrilling touch sets every string
Of my full heart a quivering;
For ah! I think what chart can show,
The ways through which this foot may go?

Its print will be, in childhood's hours,
Trac'd in the garden, round the flowers;
But youth will bid it leap the rills,
Bathe in the dews of distant hills,
Roam o'er the vales, and venture out,
Where riper years would pause and doubt;
Nor brave the pass, nor try the brink,
Where youth's unguarded foot may sink.

But what, when manhood tints thy cheek,
Will be the ways this foot may seek?
Is it to lightly pace the deck?
To helpless slip from off the wreck?
Or wander o'er a foreign shore,
Returning to thy home no more,
Until the bosom now thy pillow,
Is low and cold beneath the willow?

Or is it for the battle's plain,
Beside the slayer and the slain;
Till there thy final step be taken;
There sleep thine eye no more to waken?
Is it to glory or to shame,
To sully or to gild thy name?
Is it to happiness or wo,
This little foot is made to go?

But wheresoe'er its lines may fall,
Whether in cottage or in hall,
O, may it ever shun the ground
Where'er his foot had not been found,
Who on his path below has shed
A living light, that all may tread
Upon his earthly step; and none
E'er dash the foot against a stone!

Yet if thy way is mark'd by fate,
As guilty, dark and desolate;
If thou must float by vice and crime,
A wreck upon the stream of time;
Oh! rather than behold that day,
I'd know this foot, in lightsome play,
Would bound, with guiltless, infant glee,
Upon the sod that shelters me. H. F. G.

By the way, if "the little foot" were to be trained up in the way it should go, there would be no need of painful apprehension about its future course. A covenant-keeping God would watch over it.

SINGING IN FAMILIES.

It is owing to the neglect of vocal music in the instruction of young people, that we meet with so little singing in *families;* that families in a social manner are so seldom known to enlist their voices harmoniously in a single attempt at vocal music. Now this is wrong, universally so, and deeply to be lamented in every point of view. For in the first place, family singing, as well as family prayer, is important to keep alive in the heart the sentiments and feelings of piety; to engage the attention of youth especially, to the sentiment which is repeated, and in all cases to promote our growth in grace, and to quicken us individually in the practice of universal righteousness. But again: There is no other way upon earth, as we find from long experience, in which we can secure an *interest,* and preserve habitually our skill, and acquaintance with musical expression.—The necessity is perfectly apparent. We must sing at *home;* and in this way, and this only, can we sing with ease and fluency in the house of God. And on all these accounts, it was remarked by the venerable President Edwards, (as it was matter of unaffected grief to his heart), that the church of God committed a "great sin," in regarding this subject with so much levity, and not singing his praises devoutly in a family relation and capacity.—*Albany Telegraph.*

MISCELLANEOUS.

From the Baptist Register.

ENTERPRISE OF THE FRENCH.

The world knows comparatively little how much it is indebted to the benevolent enterprise of the French, for improvement in philosophy and medicine, and the unceasing activity they are daily manifesting for the advancement of both. They have dispatched medical men of the first talents in every direction, to make experiments on fatal maladies, which were spreading desolation among the inhabitants of distant nations, and which utterly baffled the skill of their physicians; and they have made important discoveries and introduced essential improvements in the treatment of these terrific diseases. Among their late enterprises, are those regarding the plague among the Asiatics and Egyptians, and the cholera among the Russians and Poles. In the case of the plague, their committees made frequent and satisfactory experiments with the chlorides of lime and soda, and they report the chloride of lime as an antidote against it. Its disinfecting power was ascertained to be such, that they did not hesitate to put on the shirts taken from the bodies of persons who had died with the plague, and sleep in them, after they had exposed them to the disinfecting operation of the chloride. Dwellings are susceptible of entire purification from putrid and infective diseases by fumigation with chloride; and the use of them in such rooms, and in cases of typhus and bilious fevers, is strongly recommended. This may be done by sprinkling the apartment with it. A house which has been closed, and needs purification to render it safe for occupants, may be so fumigated by an application of half a pound of sulphuric acid to a pound or two of the chloride of lime, as to entirely disinfect it of all malaria. The vessel in which the chloride is put must be a stone jar of between one and two gallons, placed in an upper room. The person applying the acid must quit the house immediately, and not enter it under three or four days.

In regard to the cholera, the French physicians say that opium is the most important medicine in this disease; and instead of the lancet, (the common resort), the anodyne must be substituted. If credit is to be attached to the discoveries of the French physicians in reference to these two appalling maladies, they deserve much commendation for their benevolence and energy.

From Watson's Annals.

THE POST.

There is nothing in which the days of "auld lang syne" more differ from the present, than in the astonishing facilities afforded for rapid conveyances from place to place, and, of course, in the quick delivery of communications by the mail. Before the year 1755, five or six weeks were consumed in writing to and receiving an answer from Boston. All the letters were conveyed on horseback, at a snail-pace gait; slow, but sure. The first stage between Boston and New-York, commenced on the 24th of June, 1753, to run once a fortnight, as "a useful, new, and expensive undertaking; to start on the 13th, and to arrive either to or from those places on the 25th; thus making thirteen days of travel!" Now, it travels the same distance in thirty-six hours! The first stage between New-York and Philadelphia, which began in 1756, occupied three days, and now it is accomplished in ten hours.

Nor are those former prolonged movements peculiar to us! It was even so with our British ancestors, not very long before us! We have a specimen of their sluggish doings in this matter, as late as the year 1712. "The New-Castle Courant," of that year, contains a state advertisement, saying, that "all who desire to pass from Edinboro' to London, or from London to Edinboro', let them repair to Mr. John Baillies, &c. every other Saturday and Monday, at both of which places they may be received in a stage coach, which performs the whole journey in thirteen days, without stoppage, (if God permit), having eighty able horses to perform the whole stage." Now the whole distance is performed in forty-six hours! On the whole, it is manifest that the whole civilised world have learned to move every where with accelerated motion. The facts, as they were in olden time, are to the following effect, to wit:—

In 1683, July, Wm. Penn issued an order for the establishment of a post office, and granted to Henry Waldy, of Tekonay, authority to hold one, and "to supply passengers with horses from Philadelphia to New-Castle, or to the falls." The rates of postage were:—"Letters from the Falls to Philadelphia, 3d; to Chester, 5d; to New-Castle, 7d; to Maryland, 9d; from Philadelphia to Chester, 2d; to New-Castle, 4d; and to Maryland 6d." This post went once a week, and it was to be carefully published on the meeting house door, and other public places. These facts I found in the manuscripts of the Pemberton family. A regular act for a post office at Philadelphia was first enacted in the year 1700.

Col. John Hamilton, of New-Jersey, and son of Gov. Andrew Hamilton, first devised the post-office scheme for British America, for which he obtained a patent, and the profits accruing. Afterwards he sold it to the crown, and a member of Parliament was appointed for the whole, with a right to have his substitute reside in New-York.

In 1717, December, Jonathan Dickinson writes to his correspondent, saying, "We have a settled post from Virginia and Maryland unto us, that goes thro' all our new colonies, whereby advice from Boston to Wilhamsburgh, in Virginia, is completed in four weeks, from March to December, and double that time in the other months of the year."

In 1722, the Pennsylvania Gazette says—"We have been these three days expecting the New-York post as usual, but he has not yet arrived," although three days over his time!

In 1727, the mail to Annapolis is opened this year, to go once a fortnight in the summer, and once a month in the winter, via New-Castle, &c. to the Western Shore, and back by the Eastern Shore; managed by William Bradford in Philadelphia, and by William Parks in Annapolis.

In 1729, December, the Pennsylvania Gazette announces, that while the New-York post continues his fortnight stage, we shall publish but one a week, as in former times. In summer it went once a week.

In 1738, Henry Pratt is made riding postmaster for all the stages between Philadelphia and Newport, in Virginia; "to set out in the beginning of each month, and to return in 24 days. To him, all merchants, &c. may confide their letters and other business, he having given security to the postmaster general." In this day, we can have little conception of his lonely rides through imperfect roads; of his laying out at times all night, and giving his horse a range of rope to browse, while he should make his letter pack his pillow on the ground!

In 1744, it is announced in the Pennsylvania Gazette, that the "northern post begins his fortnight stages on Tuesday next for the winter season."

In 1745, John Datley, surveyor, states that he had just made a survey of the road from Trenton to Amboy, and had set up marks at every two miles to guide the traveller. It was done by private subscriptions, and he proposes to do the whole road from Philadelphia to New-York in the same way, if a sum can be made up.

In 1748, when Professor Calm arrived at Philadelphia, from London, many of the inhabitants came on board his vessel for letters. Such as were not called for, were taken to the coffee-house, where every body could make enquiry for them; thus showing that then the post-office did not seem to claim a right to distribute them as now.

In 1753, the delivery of letters by the penny-post was first began. At the same time began the practice of advertising remaining letters in the office. The letters for all the neighbouring counties went to Philadelphia, and lay there till called for. Thus letters for Newton, Bristol, Chester, New-Castle, &c. were to be called for in Philadelphia.

Even in that period the northern mail went and returned but once a week in summer, and once a fortnight in winter, just as it did 25 years before.

But in 1754, October, a new impulse is given, so as to start for New-York thereafter on Monday, Wednesday, and Friday; and in the winter, once a week. This, therefore, marks the period of a new era in the mail establishment of our country. It owed this impulse, extending also to Boston, to the management of Dr. Franklin, who was made postmaster general.

In 1755, the postmaster general, Benjamin Franklin, publishes, that to aid the trade, &c. he gives notice, that thereafter the winter northern mail from Philadelphia to New-England, which used to set out but once a fortnight, shall start once a week all the year round, whereby answers may be obtained to letters between Philadelphia and Boston, in three weeks, which used to require six weeks!

In 1758, newspapers which aforetime were carried post free per mail, will, by reason of their great increase, be charged thereafter at the small price of 9d. a year for fifty miles; 1s. 6d. for one hundred miles. This was, most probably, the private emolument of the rider; the papers themselves not having been mailed at all, it is probable.

Finally, in 1774, which brings colonial things nearly to their final close, by the war of independence soon after, we read, that "John Perkin, engages to ride post to carry the mail once a week to Baltimore, and will take along or bring back led horses or any parcels."

ENGLISH OPINIONS ABOUT THE U. STATES.

In the London World of June 13, we observe more than a column of extracts from our papers, stating revivals of religion in sixteen different places in the United States. The editor inquires, "When shall we have to record such facts in England? Not, we believe, until a greater approximation is made to primitive christianity; not until we cease to grieve the Holy Spirit of God, by allowing religion to be under the control and influence of a temporal and political establishment, and by thus uniting what the head of the christian church has forever put asunder, the service of God and mammon. In England, where the church of God is identified with the state, and supported by it, we have no out-pourings of the Holy Spirit, no religious revivals. In America, where religion is uncontaminated by being brought into contact with a worldly establishment, and where christianity is left to its own legitimate and scriptural means of support and extension, we see, on the contrary, the churches of the Redeemer flourishing, the Holy Spirit dispensing his influences in a most extraordinary manner, and the special tokens of the divine favour increasingly afforded.—Where is the country to be found, which is at the same time supporting the anomalous union of church and state, and receiving such manifestations of the divine favour, as those witnessed in the western hemisphere?" *Ch. Watchman.*

THUNDER STORMS IN FRANCE.

The Count de Triston has made observations on the direction of the thunder storms which have devastated the department of the Lorich for the last sixteen years. The following general inferences have been made by him respecting the intensity and progress of thunder storms in plain countries, intersected by shallow vallies. Thunder storms are attracted by forests. When one arrives at a forest, if it be obliquely, it glides along it; if directly, or if the forest be narrow, it is turned from its direction; if the forest be broad, the tempest may be totally arrested. Whenever a forest, being in the path of a thunder storm, tends to turn it aside, the velocity of the storm seems retarded, and its intensity is augmented. A thunder cloud, arrested by a forest, exhausts itself along it, or, if it pass over, is greatly weakened.—When a large river or valley is nearly parallel to the course of a thunder storm, the latter follows its direction; but the approach of a wood, or the somewhat abrupt turn of the river or valley, makes it pass off. A thunder cloud attracts another which is at no great distance, and causes it to deviate from its course. There is reason to believe that the action is reciprocal. A cloud attracted by a larger accelerates its motion as it approaches the principal cloud. When there was an affluent cloud which was committing ravages, it sometimes suspended them on approaching the principal mass, which is, perhaps, a consequence of the acceleration of its course; but, after the union, the evil generally increases. Twenty-one thunder storms, whose course has been distinctly traced, have extended N. N. W. to S. S. W. No destructive thunder storm has come from any other points of the horizon. Lastly, the position and form of the forest of Orleans, Blois, &c. satisfactorily account for the frequency of hail storms in certain communes, and their rare occurrence in others.

OPTICAL DECEPTION.

An optical deception, observed by passengers on the Liverpool and Manchester rail road, is thus described and explained in the Journal of the Royal Institution:—

"The Liverpool and Manchester rail road consists of two lines of rails, so that in looking from the carriage window of one line, the other is seen, and presents the following somewhat singular appearances. While travelling at the rate of twelve or fifteen miles per hour, the rail-road, together with the road way, the banks and other objects, appear as they do from the windows of a stage coach, to recede, or move in the direction the reverse of that in which the carriage is moving. But when the speed increases to twenty-four or thirty miles in the hour, the rails seem no longer to recede, but to move *with* the carriage, as if they were running along the road at the same rate as the spectator. These different appearances, accompanying the different speeds, are explained without difficulty; they depend on the facts which are familiar to every one who has caused a fluted pencil case, having a plain slider, to revolve in the hand. The case is obviously seen to move, but the slider seems stationary, because being plain, it presents at every period of its revolution the same appearance to the eye. If the iron rails appeared *always* to move along the road, the explanation of the phenomena would already have been given. The varying effect produced by varying speeds, depends on the circumstance that the iron rails are not like the slide of the pencil case, *quite* plain, but have slight irregularities occurring at short intervals, which with a moderate velocity are visible, and give to the rail a receding appearance; but when the velocity becomes doubled, the impression on the retina produced by one irregularity, is not effaced till it is succeeded by others so nearly similar, that the appearance of the rail resembles that which would be given by one without any irregularities at all. The varieties of form and colour in the road and banks are too great, and separated by too long intervals, to be effaced by any possible speed, and therefore they continue to recede from the carriage after the rail seems to have changed the direction of the motion.

THE JUVENILE ANTI-PROFANE SOCIETY.

A society under this title has been formed in the Waverly Academy, (Maryland.) Its constitution and articles are published in the Washington papers. The object of the association is declared to be, "to suppress profane cursing and swearing, and all immoral, indecent, and lascivious conversations, as highly offensive to God, and opposed to the taste and sentiments of genteel and refined society." The members of the Society are required to sign the constitution, and subscribe to the following declaration:—

"I do solemnly pledge my sacred honour, to do every thing in my power to do away the idle, indecent and wicked habit of cursing and swearing."

PLEASURES OF A TRACT DISTRIBUTOR.

One of the agents of the Home Missionary in England, writes thus:—"Going round with tracts before preaching time, as is my custom, my ears were charmed to hear, in one of the cottages, a poor labourer, with his wife and children, singing the praises of God. I think the lines run thus:—

"I come, I wait, I hear, I pray,
Thy footsteps, Lord, I trace;
I joy to think this is the way,
To see my Saviour's face.

"These are my preparation days;
And when my soul is dress'd,
These Sabbaths shall deliver me
To mine eternal rest."

RELIGIOUS INSTRUCTION OF THE NEGROES.

In several counties of Georgia, very successful efforts are now made to lead the negroes in the way of life. Masters are engaged in the instruction of their slaves. A letter from Macon, mentions such labours in that vicinity, to the utility of which masters give a willing testimony.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.
Utica, Jan. 1, 1829. WILLIAM CLARKE.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 75a4 00	Sole, oak tanned, lb.	20a25
Pearl do.	5 10a5 15	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	a11	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	11a12	Sperm, summer	65a67
Java	12a13	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	9a11	*Provisions.*	
Louisiana	10a12	Beef, mess, bbl.	8 75a9 50
Alabama	9a12	—— prime	5 62a6 25
Feathers.		Pork, mess	14 12a
Live American	34a36	—— prime	10 87a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	3 00a3 25	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	8a9
Pickled, bbl.	3 75a4 00	Cheese	6a8
Mackarel, No. 1	6 50a6 62	*Rice.*	
Shad, Con. mess	8 25a8 50	Prime, 100lbs.	3 12a3 25
Herring	2 87a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	4 87a5 00	Havana, white, lb.	9a12
Western (canal)	5 12a5 50	—— brown	6a8
Rye flour	3 50a3 62	New-Orleans	6a7
Indian meal	3 50a3 56	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 05a1 10	*Tallow.*	
—— western	1 12a1 14	American, lb.	6a7
Rye	68a70	*Teas.*	
Corn, north yellow	68a70	Bohea, lb.	40a45
Oats	37a38	Souchong	56a75
Barley	80a	Hyson-skin	55a80
Beans, 7 bushels	7 00a8 00	Young-Hyson	88a1 20
Hides.		Hyson	90a1 20
La Plata, lb.	15a16	Gunpowder	1 10a1 50
S. A. horse, piece	1 50a1 60	Imperial	1 10a1 44
Hops.		*Tobacco.*	
First sort, lb.	8a9	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a75
Hoops, per M.	35 00a38 00	—— pulled	45a50
Staves, pipe	48 00a50 00	Common	35a40
—— hhd.	35 00a36 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography,* illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.
Utica, April 6, 1830. 14

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.
Utica, April 6, 1830. M. HITCHCOCK.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque,* Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

SCOTT'S FAMILY BIBLE.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Scott's Family Bible, which will be sold low.

Also, A scriptural Answer to the Question—How may I know that I am an adopted Child of God? By Rev. Nath'l Dwight. *June* 21, 1831.

DEFAULT having been made in the payment of part of the amount secured by a mortgage, dated March 27th, 1829, and recorded July 20th, 1829, in the clerk's office of the county of Oneida, in book P. of mortgages, pages 44 and 45, executed by Thomas Hawley to Jane Lynch and Peter Augustus Jay, executrix and executor, &c. of Dominick Lynch, deceased, of all that part of great lot No. two, in the fifth allotment of Oriskany patent, in the town of Rome, Oneida county; beginning at a point in the centre of the highway, where the road from Rome to Floyd intersects the Wright Settlement road, and runs thence along the centre of the Floyd road, south eighty-five degrees east, twenty-four chains and thirty-five links, to the line of the said great lot No. two; thence along the line of said lot, south forty-five degrees west, thirty-four chains and eighty links, to the centre of the Wright Settlement road; thence along the said road north, twenty-seven chains and twenty links, to the place of beginning; containing thirty-two acres and eighty hundredths of land:—Notice is hereby given, that the premises so mortgaged will be sold at public auction, pursuant to the power of sale contained in said mortgage, and to the statute in such case made and provided, on the 29th day of December next, at 10 o'clock in the forenoon, at the hotel now kept by Freedom Tibbits, in Rome, in said county of Oneida. The amount this day claimed to be due on said mortgage, is $88.59. Dated July 19, 1831.
JANE LYNCH & PETER A. JAY,
Executors, &c. of D. Lynch, dec'd.
S. B. ROBERTS, Att'y. 29w24

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.
Utica, June 16, 1830. 24

MORE NEW BOOKS.

LECTURES on Botany, by Mrs. Almira H. Lincoln, vice-principal of the Troy Female Seminary, a new edition, enlarged and improved.

A supply of the new and improved edition of Olney's School Geography.

An abridgment of Ainsworth's Latin Dictionary, by Charles Anthon, Esq.

An improved Grammar of the English Language, by Noah Webster, LL. D.

Also, The Merchant, or Practical Accountant, being a series of mercantile accounts, by T. H. Goddard.

Just received by HASTINGS & TRACY,
June 28, 1831. No. 94, Genesee st.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy,* or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.
WARNER & SOUTHMAYD, sole agents for Utica.
Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics;* and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have take: it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.
Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
Utica, July 28, 1829. 30

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.